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 MEDICAL OBSERVATIONS
 ON
 SOCIETY OF

MANIACAL DISORDERS.

By WILLIAM PARGETER, M.D.

Orandum est, ut sit mens sana in corpore sano.

Juv.

READING:

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P R E F A C E.

TO form just notions and draw fair conclusions on any subject, it is thought necessary, by *some* writers, that the strictest attention be paid to systematic order and method, in the arrangement of ideas, and the conduct of arguments: but on a subject so abstruse and intricate as the present, it is impossible to adhere to rules, even if I were inclined to subscribe to the above opinion.

I have not ventured to establish a theory of my own on this occasion, but have adopted Dr. *Cullen's* idea, and likewise his terms of *excitement* and *collapse*: in doing this, I feel no hesitation; because he not only comes nearer to a right theory of this disorder than any former writer, but I do not think it possible for human understanding to advance any other. And for my own

information on this head, I am obliged to the library of a physician of singular eminence—Lord *Litchfield's* Clinical Professor.

Of the authors whose sentiments I have adopted, some I have mentioned, and others I could not call to my recollection.

I have not spoken to all the *genera* of the disease, according to the nomenclature, or the classification of nosologists; because there are several that I never met with in practice, consequently it cannot be supposed that I should be able to state them. I have omitted other remarks, because they are too common and obvious. The *definition* of madness, by the consent of all writers, is *delirium without fever*: and here I cannot forbear an attempt to settle a point, concerning which, most people have been too hasty in forming their opinions. Some few years ago, a case in medicine occurred, which agitated this kingdom, and engaged the attention of all *Europe*. This case was universally, I believe, thought to have been *maniacal*; and lest this idea should be a future reproach to us from other nations, I firmly deny the position in the following syllogism:

Quid est insanitas?
 Insanitas est, delirium *sine* febre—
 Erat ægro febris—ergo,
 Æger non erat insanus.

It is impossible to draw a right conclusion from false premises. And if the premises in the above syllogism are not true, the system of *nosology* is entirely subverted.

In

In reciting the cases, I have forborne to mention the names and residences of the patients, because I would not, on any consideration, wound their own feelings, or those of their friends; and if any should imagine themselves alluded to, I beg to assure them, that on my part, it is not with the least intention of being pointed or offensive.

The few *formulæ medicamentorum* introduced, are meant barely as a guide to young practitioners, to be regulated as circumstances may require.

Should the ensuing observations be favourably received, I may probably, at some future time, pursue the subject to a greater extent; but if not, I shall never again obtrude myself on the notice of the public.

ERRATA.

PAGE. LINE.

- 31 18 For *Insanity was manifestly the cause of religious delusion*, read *religious delusion was manifestly the cause of Insanity*.
- 52 18 For *cachexy*, read *cachexy*.
- 58 18 For *in consequence of having had an unfortunate parturition*, read *in consequence of an unfavourable parturition*.
- 75 6 For *substracting*, read *subtracting*.
- 100 6 For *inferiore*, read *inferiora*.

Other inaccuracies, it is hoped, will be excused.

OBSERVATIONS

ON

Maniacal Disorders.

THE summit of luxury to which the present age has attained, must naturally tend to interrupt the regularity of the animal economy, and to enfeeble the generations of men. But the improvements which the practice of medicine and the enquiry into the structure of the human frame have received of late years, afford a strong presumption, that disease has arrived at the height of its dominion, and that mankind

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may

may at length regain the energy and longevity of their ancestors. It must, however, be acknowledged, that the hideous malady which so amazingly prevails at this day, should seem to denote, that we have made no very considerable advances towards the recovery of our ancient vigour: and it must excite a reflection as humiliating to the pride of science, as painful to the feelings of philanthropy, that in the course of almost three thousand years no medicines have been discovered on which any reliance can be placed.

It would be almost too shocking to portray the real features of this terrible complaint; yet, in order to a conception of it, they ought in some measure to be contemplated. Let us then figure to ourselves the situation of a fellow creature destitute of the guidance of that governing principle, reason—which chiefly distinguishes us from the inferior animals around us, and gives us a striking superiority over the beasts that perish. View man deprived of that noble endowment, and see in how melancholy a posture he appears. He retains indeed the
outward

outward figure of the human species, but like the ruins of a once magnificent edifice, it only serves to remind us of his former dignity, and fills us with gloomy reflections for the loss of it. Within, all is confused and deranged, every look and expression testifies internal anarchy and disorder. The wretched victim now triumphs in imaginary pleasures, and is now tortured with ideal woes—his distempered fancy transforms his best friends into the bitterest enemies, and he views them with implacable aversion or with disdain—he swells with pomp, or shrinks with terror, sometimes breathing menaces against his opposers, and sometimes trembling with apprehensions of their displeasure. He now relapses into sullen insensibility—the delirium again returns, and he raves with all the vehemence of exasperated fury—far from attending to his own preservation, he is incapable of using the least effort for his safety—reduced to the mental weakness of a child, he is indebted to the friendly care and precaution of others for his very existence. Without this necessary interposition, the wretched sufferer

would but too frequently execute deliberate vengeance on himself, and thus end his miseries and his life together. What then can be more melancholy—what misfortune more afflictive, than to labour under the pressure of this dreadful malady?

The frequency of this disease renders it truly alarming—it should therefore be one of the first objects of the physician's meditation and research; and though it has been treated of by many authors of note, it must be acknowledged that their compositions betray much confusion and contradiction—and it may be suspected, that in practice, by too generally attending to appearances, and overlooking the causes, physicians have, with a pardonable but hasty zeal to do every thing, sometimes done much harm.

The *Nosologists* of the present era are far from being consistent in their arrangement of the several *genera* of this disease. *Professor Cullen* in his *Nosology of Mania*, has with the greatest propriety altered the arrangement of the two *genera Mania et Melancholia*, which

Linæus

Linæus and others have adopted, and comprehends his idea of the complaint in two words—*Insania Universalis*.——Synop. Nos. Method. G. LXVII.

The doctrine of *Mania* includes in some degree that of *Melancholia*, consequently they cannot be generically different. *Melancholia* often arises to so high a degree as nearly to be confounded with *Mania*. The learned *Dodonæus* observes well, by saying “ *Madness* and *Melancholy* are so nearly allied, that oftentimes *Madness* turns to *Melancholy*, and frequently the beginning of *Melancholy* assumes the appearance of *Madness*.” The distinction is so difficult, that if I was to attempt it, you would probably apply to me the words of *Parmeno* in the *Eunuch*:

Incerta hæc si tu postules
Ratione certa facere, nihilo plus agas,
Quam si des operam, ut cum ratione infanies.

TER. EUN. ACT I. SC. I.

Practical writers have generally distinguished *Mania* by the *fury*, *impetuosity*, and *angry temper*

per attending it—but such a complaint may take place without any impetuosity. The term *furibunda*, which *Linæus* has admitted into his character of *Mania*, should be left out, because I have often seen *Maniacs*, who at different times were *furious* and *peaceful*, without any remission of the essential characteristic symptoms of the disorder *Insania Universalis*—but in lower degrees of *Melancholia*, the error of the intellectual power is confined principally, often entirely to one subject.

The *Professor* takes notice of *two states* of the *brain*; the one he terms *excitement*—the other *collapse*. *Collapse* may be defined a morbid diminution of the tone of the brain, and of the motion of the nervous fluid. The term *excitement* must be obvious to every one. I am inclined to be of opinion, that *collapse* or undue *excitement*, takes place, more or less, in every species of *Mania*. It is manifestly perceptible, from the consideration of the states of sound sleep and dreaming, that different parts of the brain, or different faculties of the intellect, can be in different degrees of *excitement* at the same time

time. The delirium occurring at falling asleep, or at first waking out of sleep, shews, that the perfect exercise of our intellectual faculties requires some *equality* in the *excitement* of every part of the brain; and the delirium in the instances above mentioned, seems to depend on an *unequal excitement* of the different parts. To apply these propositions to our present purpose, we may observe, that sometimes a *collapse* of one part of the brain interrupts the communication of the due *excitement* of the whole, and thus induces delirium. Any excess, especially a partial excess of *excitement* will have the same effect; for the regular order and succession of *ideas*, with which judgement is immediately connected, depends upon a certain degree or measure in the force and velocity with which these *ideas* take place, and therefore it is, that every cause of hurry throws us into confusion, which is a momentary and slight degree of *Mania*. Every sudden emotion is liable to have this effect, and some emotions produce it more permanently. Thus we shew that an *uncommonly encreased excitement* of the
 brain,

brain, is a principal circumstance in *Mania*—a position which I think is confirmed by the increased impetus of the blood, a common cause of too great *excitement* of the brain inducing *delirium* in *phrenitis*, and fever; for the *delirium* occurring in these cases, can only be explained upon this principle. To put it beyond all doubt, we may observe, that in most instances of *Mania*, in every instance of the *Mania furibunda*, a violently *increased excitement* is manifest from the increase of strength and vigour which takes place; of which have been seen many wonderful instances, even in females, before weak and delicate. Another proof of this position is, that *Maniacs* resist all those *sedative* powers which in natural health are so remarkable for inducing sleep. They sustain watching for an almost incredible length of time. Another proof may be deduced from their insensibility to the power of cold; they feel no bad effects from its impressions; they resist indeed impressions of every kind: this perhaps may be no proof of an *excited* state of the brain. They resist also, for
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the most part, the power of opium, and those anodynes which render the nervous power immovable by ordinary impressions. It has been alledged, that every tone of the mind has a state of the body corresponding with it; if it is the case, I think the *fury* of *Maniacs* is a mark of a strongly *excited state* of the mind, and therefore of the brain: the same takes place in the paroxysms of anger, which is *furor brevis*. The *Mania furibunda* depends more manifestly upon a greater *excitement*, probably affecting every part of the brain. In the *Mania tranquilla*, probably a great degree of *collapse* affects one part of the brain, while other parts are unusually *excited*, or even the common degrees of *excitement* remains in these: for an *inequality* of the *excitement* of the brain will disturb the exercise of the intellectual functions, as much as a violent *increase* of it—but the phenomena attending this state will not be so evident as dreadful.

We are acquainted with many of the *proximate causes* of *Mania*; but whether they operate

rate directly by inducing *collapse*, or by bringing on an *increased excitement*, is not determined. The principal of these are, *various topical affections of the brain—watry effusions—obscure schirri—preternatural ossifications—and numerous causes of increased impetus of the blood in the head.* Many cases of *Mania* are short and transitory, and admit of very sudden changes—these certainly are not dependant on any *organic* affection—others continue through life; it is equally improbable, that any *organic* affection is here present: many are cured, and frequently relapse; this gives us some suspicion of a peculiar affection of the brain; but we are not clear concerning the nature of this state. There must indeed be in every case of *Mania*, in all probability, some peculiar corporeal morbid state, with which that peculiar state of the mind is connected; and it is more than probable, that the corporeal part affected is the brain.

It may therefore be proper, before we proceed to the consideration of the *remote causes* of

Mania,

Mania, to investigate the state of the brain, which at that time takes place. The sum of all the observations made before *Boerhaave's* time, by dissections, are given in his *Aphorism*, 1121, "And we must take notice, that by anatomical inspection it has been made evident, that the brain of those is *dry, hard, friable, and yellow* in its cortex; but the vessels *turgid, varicous*, and distended with *black* and very tough blood." *Morgagni* in his *Epist. Anat. Med. de Mania*, &c. speaking of the state of the brain, in several cases where he had an opportunity of observing that state, describes it in one case in these words, "But nothing occurred which was more worthy of observation, than the *hardness* of the cerebrum; for whether we cut into its medullary or cortical substance, the substance appeared to be *very hard*, at the same time that the substance of the cerebellum, or at least the cortical part of it, was even rather *softer* than usual."—In another case, he has these words, "Although I found water extravasated under the *pia mater*, yet the cerebrum was of such a *firmness*, that I then never remembered

to have dissected one so *hard*." Dr. Hunter found the principal parts of the medullary substance of the brain in *Idiots* and *Madmen*, such as the *thalami nervorum opticorum*, and *medulla oblongata* to be entirely changed from a medullary to an *hard, tough, dark-coloured* substance, sometimes resembling white leather. Most of the *anatomists* seem to consider the *preternatural hardness* of the cerebrum and cerebellum, as the only circumstance that deserved particular notice in the brains of the *Maniacal* patients they had dissected. But *Valsalva*, who has but one case, observed on opening the skull, some little white bodies at the sides of the longitudinal sinus in the dura mater externally; some of which were round, others long, and some of a figure irregular, but all of a *soft* consistence; and he thought that they had their origin from a concreted humour, because he had seen similar bodies from concretions of *pus*, stagnating about the same membrane, in patients who had died from wounds of the head—but in *that* sinus was a slender polypous concretion, which extended itself through the whole length
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of the cavity. The brain was *moist*, and in its larger ventricles was a little quantity of serum:—however, in the plexus choroides, pretty large glandular bodies appeared prominent, which had been *indurated* into a *solid, yellow*, and somewhat globular body. And Dr. Simmons, physician to St. Luke's Hospital, in six cases out of a great many more that he had an opportunity of dissecting, remarks, that he found a considerable *serous*, or *watry effusion*, not only within the ventricles, but likewise between the pia mater and the surface of the brain; and suspects that such an *effusion* frequently takes place in *insane* patients, and considers it as a circumstance likely to prove of considerable importance in the *Pathology of Mania*. I have had but three opportunities myself of investigating the state of the brain of patients who died *maniacal*—the brain appeared in all three cases, more *flabby* than usual; and in one case, the *pineal gland* was surrounded with a *watry fluid*, and was almost obliterated. After all, I am of opinion, that no true judgment can be formed

from

from any morbid appearances which the brain may exhibit on dissection, because it will be impossible to determine whether those appearances are *causes* or *effects*. Suppose a case of insanity from some known cause, and another utterly unaccountable, and the appearances on dissection the same, it may naturally be presumed that they are *effects*. But suppose that two men lose their reason by repeated intoxication, and the same appearances should be discovered on dissection, we shall feel no hesitation in pronouncing them *causes*—but should the brain of these men betray different appearances, it would be difficult to determine whether such appearances are *causes* or *effects*, and this uncertainty must prove a bar to the furtherance of *pathological* knowledge of mental derangement.

The *original* or *primary* cause of Madness is a mystery, and utterly inexplicable by human reason. Thus far, however, has been discovered, that there is a fluid continually secreted by the cerebrum and cerebellum, and propelled
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into the nervous tubuli, from whence it is called a nervous fluid, &c. This fluid (or electric aura, as some style it) is capable of manifold variations—either in its quantity, it may become too much or too little—or it may admit of many alterations in its quality, and may become thicker or thinner in its consistence than it ought to be—it may likewise, from causes to us unknown, assume other and different qualities. A certain morbid or *irritating* principle or quality of that fluid acting upon the brain is the *primary* cause of Insanity, with all the unaccountable phenomena which attend it; but what the *specific* nature of that morbid quality or principle is, it is impossible to conceive, and it will, no doubt, for ever remain a secret.

——Nec meus audet

Rem tentare pudor, quam vires ferre recusent.

Here our researches must stop, and we must declare, that “wonderful are the works of the Lord, and his ways past finding out.”

Of

Of the ordinary *remote* causes, we may enumerate the following: First, those acting on the mind; as sudden and violent emotions, or passions. *Fear* has often been productive of permanent Madness. It is a very common expression to say, *such a man was frightened out of his wits*. Great and habitual fear is attended with an unusual waste or depression of the nervous power, whence a less vivid and generous circulation, and thence a diminished perspiration.

—Ubi vehementi magis est commota *Metu* mens
 Consentire animam totam per membra videmus :
 Sudores itaque, et pallorem existere toto
 Corpore, et infringi linguam vocemque aboriri :
 Caligare oculos, sonere aures, succidere artus.
 Denique concidere ex animi terrore videmus
 Sæpè homines : facilè ut quivis hinc noscere possit,
 Esse animam cum animo conjunctam; que cum animi vi
 Percussa est, exin corpus propellit et icit.

LUCRET.

The operations of the mind on the body, and *é contra*, is also a mystery, and does not come under a mechanical mode of reasoning; it being impossible to decypher and trace out the several
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steps and ways of procedure of those agents, which can by no means be brought under the cognizance of our senses. In inquiries therefore of this kind, there must be allowed some further *data* than need be, in such as are merely *physical*. *Baron Haller*, in his first lines of *Physiology*, observes, that “ they have behaved modestly, who confessing themselves ignorant, as to the manner in which the body and mind are united, have contented themselves with proceeding no farther than the known laws, which the Creator himself has prescribed; without inventing and supplying us with conjectures not supported by experience.” *Anger*—sudden anger or resentment, acts, with some persons, in one circumstance, similar to fear; all the blood vessels of the extremities and superficies of the body are contracted, pallidness and trembling are induced, and the distribution thus rendered unequal, blood is accumulated about the heart and head.

“ There is a passion, whose tempestuous sway
 Tears up each virtue planted in the breast.
 For *pale and trembling* anger rushes in,
 With *fault’ring speech*, and *eyes that wildly stare*.”

ARMSTRONG.

Joy, the sweet banisher of care, if it be sudden and excessive, so impairs the vital powers, that *Insanity*, or immediate death is sometimes the consequence. An excess of *joy* or *sudden surprise*, might render the sentient principle inattentive to the accumulation of blood in the right ventricle of the heart; whence no *systole* ensuing, a fatal collapſion of the pulmonary arteries and the lungs might ensue, and the circulation instantaneously stop. Neither is it very strange on proper reflection, that great and sudden alterations in the mind should act as fatally as great and sudden alterations in the air, and more instantaneously; their operation immediately affecting those tender and intimate recesses, and that exquisite *medium* or fluid, which may primarily, however inconceivably, constitute the *nexus*, or union of life with matter.

All

All the strong and durable depressing passions—*Grief, sadness, despair*; and thus we explain the common effect of great misfortunes; great reverses in the pursuit of *wealth* or *ambition*; in short, all disappointments of *keen desires*.—To this head therefore, we refer the *Erotomania*, i. e. *Desiderium Amantium pudicum*. LINNÆI Gen. Morb. lxxxii.—That great master of allegorical fiction, *Spencer*, leads us to the dreary mansion of *Despair*, in the following lines, which, as awfully descriptive, stand unrivalled.

“ Ere long they come, where that same wicked wight
His dwelling has, low in a hollow cave,
Far underneath a craggy cliff ypyght,
Dark, doleful, dreary, like a greedy grave,
That still for carrion carcases doth crave :
On top whereof ay dwelt the gastly owl
Shrieking his baleful note, which ever drave
Far from that haunt all other chearful fowl;
And all about it wand’ring ghosts did wail and howl !
That darksome cave they enter, where they find,
That cursed man (*Despair*) low sitting on the ground,
Musing full sadly in his fullen mind ;
His greasy locks, long growen, and unbound,

Disorder'd hung about his shoulders round,
 And hid his face; through which his hollow eyne
 Look'd deadly dull, and stared as astound;
 His raw bone cheeks, through penury and pine,
 Were thrunk into his jaws, as he did never dine.
 His garment nought but many ragged clouts,
 With thorns together pinn'd and patched was,
 The which his naked sides he wrapt abouts;
 And him beside there lay upon the grass,
 A dreary corse, whose life away did pass,
 All wallow'd in his own yet luke-warm blood,
 That from his wound yet welled fresh alas
 In which a rusty knife fast fixed stood,
 And made an open passage to the gushing flood!"

Those depressing passions, by their continu-
 ance, keep the solids so long in a state of re-
 laxation, that the orifices of the secretory glands
 lye so very open and exposed, as to suffer an
 escape even of that balsamic fluid which is dis-
 pensed to the several parts of the body for
 their nourishment and support; by which means,
 the body is robbed of its most necessary juices,
 which, by their aptitude to cohesion, and the
 small momentum or force with which they
 are brought to the secretory orifices, as soon as

they

they are propelled through, they stick to and lodge upon the skin, and occasion that greasy clamminess commonly called, a *cold sweat*.

*Avarice, envy, jealousy, and an habitual indulgence of pride, are oftentimes productive of Madness. Of arrogant Insanity, the ingenious Dr. Perfect relates the following astonishingly curious case:—*Some years ago, a poor man, who having studied the art of government and the balance of the European power with greater attention than his business, grew insane, and fancied himself a king, and, in this situation, was admitted into the workhouse of St. Giles's in the Fields, where there happened to be an idiot of nearly his own age; this imaginary king appointed the idiot his prime minister, besides which post, he officiated as his barber and menial servant; he brought their common food, and stood behind his majesty whilst he dined, when he had permission to make his own repast. There would sit, the king upon an eminence, and his minister below him, for whole days, issuing their precepts to their imaginary

ginary subjects ; in this manner they lived about six years, when, unfortunately, the minister, impelled by hunger, so far deviated from his line of allegiance, as to eat his breakfast before his sovereign appeared, which so exasperated the king, that he flew upon him, and would certainly have put a period to his existence, if he had not been prevented ; when his anger was thought to have abated, the minister was again introduced to his quondam sovereign, but he seized him immediately, and could never after be prevailed on to see him. The degraded minister caught a fever in his exile, and when his majesty was beginning to relent, and almost prevailed upon to forgive him, he died ; which had such an effect upon this fancied monarch, that, after living almost without sustenance, in a continued silence, a few weeks, he died of mere grief. Ill-fated monarch ! thou couldst not, as can the illustrious monarch of the present day, if his minister were to “ pay his tribute into the treasury to which we must all be taxed,” appoint another, who would guide the reins of empire with as much prudence and success

success as the present one hath done : throughout thy whole territory, there was not found one hardy enough to engage in the arduous task ; and equally unable to support the weight of government alone, as to descend to the peaceable, but unhonoured, vale of retirement, thou didst quietly yield up thy life and sceptre together ! Perhaps it may afford some satisfaction to the reader, to be informed, that this anecdote is founded in fact ; the name of the king having stood in the books of the parish, with the addition of “ the lunatic king,” for several years, the first entry being January 1st, 1727.

Intense study and application of mind, is one of the most common causes of Madness, especially if this application is directed to one object, or to objects of a similar nature. When the mind is incessantly engaged in the contemplation of one object, only one part of the *sensorium* is acted upon, and that is always upon the stretch ; it is not relieved by the action of the other parts, and therefore is sooner fatigued and injured. If one, or only a small number

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of muscles is continually kept in motion, the body suffers more than if the same quantity of action was successively divided among all the muscles: it is the same with the brain; when its different parts act alternately, it is not so soon weary; the part at rest recovers itself, while the others are exercised: this change from labour to rest, is the surest method of preserving the organ. *Meditation* also, by keeping the nerves too long in a state of action, wastes the spirits too much, and hinders the brain from preparing them; so that this important fluid, the most highly prepared in the human body, and which is most necessary for the performance of its functions, is either deficient, or undergoes some alterations, which must inevitably produce many disorders. *M. Pascal*, a man of an uncommonly strong mind, did so much injury to his brain by *intense application* and *deep thought*, that he always imagined there was a gulph of fire near him; the constant agitation of some of his fibres conveyed this sensation to him perpetually; and his reason, subdued by his nerves, could never get the better

better of this idea. *Gaspar Barloeus*, an orator, poet, and physician, was sensible of these dangers, and often used to warn his friend *Hughens* of them; indeed, he wrote the following advice to him: “nec literas, nec versus rescribe, ne in novum discrimen valetudinem dubiam adducas. Facile enim ex attentione incalescent spiritus, hinc sanguis, hinc habitus corporis.”—*Barloei Epist. lib. 1. ep. 4.* But he was, notwithstanding, regardless of himself, and weakened his brain so much by excessive study, that he thought his body was made of butter: in this persuasion, he carefully avoided coming near the fire; till at last, wearied with continual apprehensions, he threw himself into a well. I have read of a man who was employed day and night in reading, reflecting, and making experiments; he first lost his sleep, then was seized with some transitory fits of lunacy, and at length became quite mad. *Wepfer* relates of a young man who having incessantly applied himself to his study both day and night, fell into a delirium, which soon degenerated into madness, in a fit of which he wounded several persons, and at

length killed his keeper.—*Observat de Affect. capit. obs.* 85, p. 327. But without going any further for instances, a young man, a student at an academy at *Berne*, having taken it into his head that he could discover the quadrature of the circle, died mad at the *Hotel Dieu* of *Paris*. Our Philosophical Transactions and the physiological parts of many foreign literary Emphemerides furnish us with numerous examples of the morbid or fatal effects of *excessive study*. As the humours are more abundantly derived to any part which is in action, there must be a greater accumulation in the brain of the studious, which increasing the tone and motion of vessels, produces many fatal distempers.—The *remote* causes already enumerated, are such as act upon the mind.

Secondly, those whose first operation is on the body—as *poisons*, chiefly of the intoxicating kind. By *opium*, we often produce temporary delirium, and by employing it in larger doses, we might occasion a more permanent *Madness*. It is but too often the consequence
of

of *intoxication*, from the too liberal, or too frequently repeated use of other inebriating substances. Ill managed, and long continued courses of *mercurial medicines* have produced this disorder. It has also been known to originate from the use of pomatum, in which some *mercurial* preparation was an ingredient; this is the practice of some hair-dressers, with the idea of destroying animalcula, but it is highly injurious and abominable; and so likewise is that of mixing quick lime with their powder. It has sometimes been imputed to *suppressed evacuations* and *repelled eruptions*; the first, and perhaps the second of these causes may be suspected to act by causing a determination of blood to the brain. I knew a lady who was very much troubled with an erysipelas in the face, to remedy which, she imprudently had recourse to the external application of *vitriolated argill* (or alum) *whew*, and in consequence became mad. In whatever way we may interpret the effect, a *turgescence of the seminal vessels*—an high degree of *lust* and *salacity*, have induced *Mania*. How these causes operate or are fitted

to produce either an *excess* of *excitement* or *collapse*, or *inequalities* in these states, I shall not attempt to explain: it is sufficient, that the facts are really true.

When we behold the most shining characters—our relations—our dearest friends and companions, whose reason lies either “buried in the body’s grave,” or who linger out an hapless existence in a rueful state of idiotism or fatuity, we cannot but be affected with the most lively sensations of pity and regret. Under the influence of passions and reflections, which occurrences of this nature are apt to excite, we are sometimes undutifully inclined to withdraw from Providence that veneration and respect which it claims from all; as if it were possible for Heaven to be deficient in integrity of design—wisdom of appointment, or uniformity of conduct. But why should we *charge God foolishly*, with what is generally occasioned by an unreasonable indulgence of our sensual appetites, or a too servile compliance with the prevailing manners.

But

But to be more particular :—To these *remote* causes which have been enumerated, others may be assigned as *auxiliaries* in spreading the unhappy disease. And first, the *Luxury* of the times. Our ancestors deviated from the regular and temperate manner of life—our grandfathers were therefore weaker than our ancestors, were more delicately and effeminately brought up, and their offspring were still weaker than themselves ; and we of the fourth generation, have scarcely any ideas except what we learn from history, of former health and vigour. These remarks bear considerable analogy to that moral and satyrical climax in *Horace* :

“ Ætas parentum, pejor, avis tulit
Nos nequiores, mox daturos
Progeniem vitiosiore.”

But besides this degeneracy, which we thus derive from our progenitors, we may add, that by the frequent and immoderate use of tea—long fasting—inflammatory food—turning day into night, and night into day, the order of

nature is most shamefully inverted—our time, which was given us for far more valuable purposes, is vilely prostituted—every active instrument of health is mutilated and maimed—our bodies become enervated—our intellectual faculties impaired, and the date of life abridged; at length we sink into the arms of everlasting rest, with a *fashionable* death, the natural consequence of a *fashionable* life. With what additional force must the practice and pursuit of the foregoing evils operate on female constitutions, whose frame and contexture are so delicate and tender; and it is seriously to be remarked, that in this age, it is easier to meet with a *mad*, than an *healthy* woman of *fashion*. A descant on the present mode of living, as it respects diet—the non-naturals—the baneful effects of the public education of females, &c. would be in this place a digression, but may probably be considered at some future period. For the present, I shall only observe, that the grievances above stated are incontestible, and experience furnishes us with numerous and enormous instances, of the pernicious consequences

quences of luxurious indulgence to the morals and constitutions of mankind.

Secondly, *Fanaticism* is a very common cause of Madness. Most of the Maniacal cases that ever came under my observation, proceeded from religious *enthusiasm*; and I have heard it remarked by an eminent physician, that almost all the insane patients, which occurred to him at one of the largest hospitals in the *metropolis*, had been deprived of their reason, by such strange infatuation. The *doctrines* of the *Methodists* have a greater tendency than those of any other sect, to produce the most deplorable effects on the human understanding. The brain is perplexed in the mazes of mystery, and the imagination overpowered by the tremendous description of future torments. — I shall subjoin a case or two, in which Insanity was manifestly the cause of *religious delusion*.

CASE I.

I was sent for to a respectable farmer, in the country; I found him very low and
melan-

melancholy—inconsistent in his conversation, and seemed to labour under great distress concerning his future state. His friends had been obliged some time before to place him in an house for the reception of lunatics. I could do him very little service, as I was unable to remove the cause. This man's misfortunes originated in a very curious fact: he was publicly reprov'd by a clergyman for sleeping during divine service, which gave him so much offence, that he seceded from the Church, and attached himself to the *Methodists*; these *deduced people* soon reduced him to the unhappy state in which I found him. I could not learn on strict enquiry, that previously to this circumstance, he had exhibited any symptoms of mental derangement; but was esteemed a lively, chearful, and pleasant companion.

CASE II.

I was desired to visit a woman who resided at no great distance from the man whose case has just been described. I found her sitting

up in the bed—she was wrapped about the head, neck and shoulders with cloaks and flannels—she received me with a smiling countenance, and when I enquired into her complaints, she laughed, and enumerated a great variety of symptoms; but I could not really discover that she had any bodily indisposition, except what was occasioned by laying in bed. In a chair at the bed-side, were, *Westley's Journal*, *Watts's Hymns*, *the Pilgrim's Progress*, and *the Fiery Furnace of Affliction*. I prescribed according to the usual form, but could do her no good; and I was afterwards informed, that she became so mad as to require confinement. I was told by her husband, that there was not the least pre-disposition to Insanity before this attack, and it appeared that a *Methodist preacher*, who had much infested the parish, was frequently in her company, and they were perpetually conversing on religious topics.

I attended a young woman with a peripneumony, occasioned by some tea, or bread

and butter passing down the trachea in a fit of laughter; as the symptoms were acute and suspicious, I paid more than ordinary attention, visiting her twice, and often three times a day. I hardly ever went into the room, but I saw a man with a book in his hand, who I afterwards learnt was a *Methodist*. One day when I called, the girl was exclaiming, "Oh sweet Christ! Dear Christ! I do love Christ!" I asked her what she meant, and she told me "She had seen, and had been talking with, her dear Christ." The patient fortunately lost her complaint, and being enabled to return to her former occupation, her mind was gradually weaned from those *delusions*, which might probably have terminated in *confirmed Mania*. The advantage which this *fanatic* took, of the girl's ignorance and indisposition, may very aptly be compared to the conduct of those inhuman wretches, who avail themselves of the confusion at a fire, to plunder the sufferers. The prevalence of *Methodism*, with its deplorable effects, in the neighbourhood where this girl

resided,

resided, might be ascribed to an opulent Tanner, who maintained a preacher in the capacity of a domestic chaplain, a sailor in the last war. He was one day haranging on the subject of Hell flames, and took occasion to observe, that he could not give a description by any means adequate to the horrors of that place, although he had been there eleven months; a wag, whom curiosity had led to hear him, called out, “ I wish you had staid there another month, and then you would have gained a settlement.” Such dreadful infatuation is the more melancholy, as it tends to augment the number of *suicides* in a nation, which is supposed to be more generally addicted to this crime, than any other people in Europe: indeed, the French have adopted our word *suicide* into their language, as an Anglicism. Such consequences, however, from this particular cause, must convince all persons of a sound understanding, of the errors of those tenets, which cause, or very greatly conduce to it; since genuine Christianity must very pow-

erfully deter men from this unnatural violence. Whatever a late bishop's charity has disposed him to suggest, in extenuation of such voluntary fatalities from despair, and in his not wholly despairing notions of their eternal state; it is incontestable, that this temerity is an horrid violation of the strongest instinct, which the Author of universal Nature has implanted into ours. Indeed, where this effect arises from indisputable Infanity, through whatever cause, or previous disease, the guilt will vanish, as the miserable patients in that situation must be merely passive. It is believed, that some *enthusiastic preachers* have exulted in these dismal events, as proofs of their powers of convincing and converting: but it is really amazing, as I cannot suppose them to be actuated by any malignant intention, that a few catastrophes of their hearers or penitents being sent to Bedlam or to the grave, have not effectually convinced them, that these cannot be the fruits of true religion; and thence, of the consequent absurdity and evil of their conduct. To such indeed

we may certainly well apply the observation of a late good and ingenious poet :

“ And when their fins they set sincerely down,
The'll find that their religion has been one.”

Thirdly, a *Lunatic Ancestry*. When Madness exists in the blood of families, and shews itself regularly in the several branches of the pedigree, ill-concerted alliances will always keep up the general tendency to the disease. What then shall be said of those, who either from ambitious or lucrative motives, stifle the feelings of honour and humanity, and sordidly submit to form connections which entail miseries on their posterity, more grievous than death itself? Such matrimonial contracts, therefore, should be avoided, and, if possible, prevented by every one who is a well-wisher to society : indeed, I feel no reluctance whatever, in pronouncing those who engage in, and those who encourage and promote such alliances, to be, in the strictest sense, *enemies to their country*. If the symptoms do not immediately appear, but

lie dormant for a time, we are justified, I think, in deeming those persons at least *amentes*, if not absolutely *maniaci*.

From the doctrine which has been laid down, and the consequent remarks, it will be necessary to propose some method of cure, as far as it is practicable: and in order to introduce this important object, it will be proper, First, to point out some, or most of the *diagnostic* symptoms, which accompany this disease; and first, those which attend *melancholia*, or as it may be denominated, *Mania tranquilla*, or *innocua*: such as, thoughtfulness--profound taciturnity--a fondness for solitude—obstinacy—refusing all kinds of sustenance, but sometimes preternaturally voracious—costiveness—no urine, or little and pale—pulse slow, and frequently imperceptible—watchfulness—a fusco-pallid complexion—flatulency in the præcordia—sometimes eructations of an acrid-porraceous and bilious humour—they will lament, weep and sigh heavily,

without

without any apparent cause—they are sometimes, though very rarely, seen

“ In moody madness, laughing wild
Amid severest woe.”

This is most horrible indeed; and those who have once experienced such a spectacle, I am confident, will never wish it a second time.

Poets have drawn many fine and striking images of *Melancholy*; particularly *Beaumont* and *Fletcher*, who represent her amidst bats and owls, in the depth of solitude and gloom.

“ Hence all you vain delights,
As short as are the nights,
Wherein you spend your folly;
There’s nought in this life sweet,
If men were wise to see’t,
But only *Melancholy*:
Oh, sweetest *Melancholy*!
Welcome folded arms, and fixed eyes,
A sigh, that piercing, mortifies,
A look that’s fastened to the ground,
A tongue tied up without a sound.

Fountain heads and pathless groves,
 Places which pale passion loves ;
 Moon-light walks, when all the fowls
 Are warmly hous'd, save bats and owls ;
 A midnight bell, a parting groan,
 These are the sounds we feed upon !

The sublime *Milton*, at the opening of his
Il Penseroso, has these beautiful lines :

“ Hence, vain deluding joys,
 The brood of folly, without father bred,
 How little you bested,
 Or fill the fixed mind with all your toys !
 But hail, thou Goddess, sage and holy !
 Whose faintly visage is too bright,
 To hit the sense of human sight ;
 Come, pensive Nun, devout and pure,
 Sober, stedfast, and demure,
 All in a robe of darkest grain,
 Flowing with majestic train,
 And sable stole of Cyprus lawn,
 Over thy decent shoulders drawn.
 Come, but keep thy wonted state,
 With even step and musing gait,
 And looks commercing with the skies,
 Thy rapt soul sitting in thine eyes ;

There

There held in holy passion still,
 Forget thyself to marble, till
 With a sad leaden downward cast,
 Thou fix them on the earth as fast."

But nothing can be more poetically descriptive of *Low-spiritedness* or *Melancholy*, than the subjoined inimitable lines from *Cowper's Poems*; vol. 1.—*Retirement*:

" Look where he comes—in this embower'd alcove
 Stand close conceal'd, and see a statue move :
 Lips busy and eyes fixt, foot falling flow,
 Arms hanging idly down, hands clasp'd below,
 Interpret to the marking eye, distress,
 Such as its symptoms can alone express.
 That tongue is silent now, that silent tongue
 Could argue once; could jest or join the song;
 Could give advice, could censure or commend,
 Or charm the sorrows of a drooping friend.
 Renounc'd alike its office and its sport,
 Its brisker and its graver strains fall short :
 Both sail beneath a fever's secret sway,
 And like a summer-brook are past away.
 This is a sight for pity to peruse,
 Till she resemble faintly what she views ;
 Till sympathy contract a kindred pain
 Pierc'd with the woes that she laments in vain:

This, of all the maladies that man infest,
Claims most compassion and receives the least.

'Tis not, as heads that never ach suppose,
Forgery of fancy and a dream of woes :
Man is an harp, whose chords elude the sight,
Each yielding harmony dispos'd aright.
The screws revers'd (a task which if He please,
God in a moment executes with ease)
Ten thousand, thousand strings at once go loose,
Lost, till He tune them, all their power and use.

No wounds like those a wounded spirit feels,
No cure for such, till God, who makes them, heals."

After these symptoms have prevailed for a greater or a less time, those which distinguish the *Mania furibunda* begin, sometimes suddenly, and in a moment, to make their appearance. They then become restless—more loquacious—haughty and supercilious in their demeanour—are suspicious—fickle—captious and inquisitive about trifles—have a furious aspect—redness of the eyes—a quick sense of hearing—are irritable, particularly at meals—they entertain an inveterate aversion to particu-

lar persons. As the complaint proceeds to a more confirmed state, there is an almost constant and tremulous motion of the eye-lids, which is extremely characteristic of the disorder. They will hallow—swear—pray—sing—cry—laugh, and talk lasciviously, almost in the same instant. They have an high degree of falacity—a prodigious degree of strength—a total disregard to cleanliness—are malicious and mischievous, attempting their own lives, or of those about them. The face exhibits a shining or greasy appearance. They are extremely hypocritical, and oftentimes endeavour to persuade the by-standers that they are dead; and sometimes affect to have lost the use of their limbs. These last appearances frequently accompany *Hypochondriasis* or *Melancholia*.

Several very curious accounts of mental perversion are recorded by *Zac. Lusit. Prax. admir.* lib. 1. obs. 44 and 45. *Nic. Tulp. Obs. Med.* lib. 1. c. 18. *Roderic. Fonseca de Sanit. tuend*, c. 24. *Bartholine Hist. Anat.* cent. 1. hist. 79. *Lemn. de Complex.* l. 2. c. 6. *Tral-*

lian. l. 1. c. 16. *Zuing. Theat.* vol. 1. lib. 1. p. 18. *Laert.* lib. 2. c. 18. *Cælius Rhodig.* *Antiq.* lib. 17. c. 2. *Girald.* *Hist.* Poet dialog. 3. *Reynolds* of the Passions, chap. 21. p. 213. I cannot forbear inserting two of the most remarkable, as they strongly illustrate the preceding remark.

The first, from *Heywood*, in his *History of Angels*, lib. 8. p. 551. taken notice of by *Mr. Wanlye* in his *Wonders of the Little World*, lib. 2. c. 1. A young man, troubled with an *hypochondriacal* disorder, had a strong imagination that he was dead, and not only abstained from food, but importuned his parents, that he might be carried to his grave and buried, before his body was putrified. By the advice of his physicians, he was accordingly laid upon a bier, and carried upon men's shoulders towards the church; but upon the way, they were met by two or three merry fellows, hired for that purpose, who enquired aloud whose corpse they were going to inter; and being informed by the bearers, *Well*, says one of them, *the world*

is happily rid of him, for he was a man of a wicked life, and his friends have cause to rejoice that he did not make his exit at the gallows. The young man hearing this, raised himself upon the bier, and told them he had never deserved the character they gave him, and that if he was alive, as he was not, he would teach them to speak better of the dead: but the fellows continuing to treat him with opprobrious language, being not able to bear it any longer, he leaped from the bier, fell upon them with great fury, and beat them till he was quite weary. This violent agitation gave such a different turn to the humours of his body, that he awaked, as one out of sleep or a trance, and being carried home, and taken proper care of, in a few days he recovered his former health and understanding.

The second, from *Lemnius de Complex.* lib. 2. c. 6. A person of rank verily believed he had departed this life; and when his friends intreated him to eat, or threatened to make him, he absolutely refused it, telling them that

food

food could be of no service to a dead person. Having continued in this condition seven days, and his friends fearing that his obstinacy would really prove the occasion of his death, bethought themselves of the following stratagem:—They sent into his bed-chamber, which they had purposely made as dark as possible, some fellows wrapped in shrouds, who carried with them victuals and drink, sat down at the table, and began to eat heartily. The disordered man, seeing this, asked who they were, and what they were about. They replied, they were dead persons. *What then, says the patient, do the dead eat? Yes, yes, say they, and if you will sit down with us, you may eat likewise.* Upon this, he jumps out of bed, and falls to with the rest; and having made a hearty meal, and drank a composing draught which they provided for him, he went to bed again, fell into a fine sleep, and in a short time recovered his health and senses.

Those who labour under a severe degree of this disorder, imagine themselves to be cattle

of particular kinds, and endeavour to imitate their voices; others fancy they are made of a testaceous substance. Some think themselves kings—prophets; others, a grain of wheat—glass, or wax. I think *Mr. Pope* has somewhere described the extravagant reveries of a disordered imagination in the following line:

“ Men prove with child as pow’rful fancy works.”

There are other phenomena which accompany this disease. Mad people are frequently very quick in repartee, and exceedingly acute in their remarks: some of them have an extraordinary poetic turn, and will recite lines and passages from various authors, and in different languages, which they could not so easily call to memory while the intellects were perfect. On this occasion, we might apply to them what *Shakespeare* says in *Hamlet*.

“ How pregnant his replies are,
A happiness that madness oft hits on,
To which sanity and reason could not be
So prosperously delivered of.”

It is further worthy of remark, that persons, who in their sound state of mind, laboured under an invincible impediment of speech, have, when afflicted with this malady, expressed themselves without the least hesitation. Mad people generally live to a great age, and there is often a disposition to corpulency. Thin persons, of a dry tense fibre, and of a dark melancholic temperament—an hairy and robust constitution—of middle age, or rather under—a quick, penetrating, and discerning genius, *et è contra*, are most subject to madness.

It is impossible to form a certain *prognosis* of Mania, while the original cause is enveloped in so much obscurity. Indeed, the *prognostic* art is at best, but conjectural; yet in those cases of madness which are the effects of the *pathemata animi* or *metastases*, the *prognostic* symptoms are more easily distinguished, than when occasioned by *labes hereditaria*, or morbid or topical affections of the brain; but as we are never clear when those affections do

take

take place, the *prognosis* must always be uncertain.

The chief reliance in the cure of insanity must be rather on *management* than medicine.

The *government* of maniacs is an art, not to be acquired without long experience, and frequent and attentive observation. Although it has been of late years much advanced, it is still capable of improvement. As maniacs are extremely subdolous, the physician's first visit should be by surprise. He must employ every moment of his time by mildness or menaces, as circumstances direct, to gain an ascendancy over them, and to obtain their favour and prepossession. If this opportunity be lost, it will be difficult, if not impossible, to effect it afterwards; and more especially, if he should betray any signs of timidity. He should be well acquainted with the *pathology* of the disease—should possess great acumen—a discerning and penetrating eye—much humanity and courtesy—an even disposition, and command of tem-

per. He may be obliged at one moment, according to the exigency of the case, to be placid and accommodating in his manners, and the next, angry and absolute.

I shall subjoin three or four cases, in which *management* seemed to be attended with the most desirable effects.

C A S E I.

When I was a pupil at St. Bartholomew's Hospital, as my attention was much employed on the subject of Insanity, I was requested by one of the sisters of the house, to visit a poor man, an acquaintance of her's, who was disordered in his mind. I went immediately to the house, and found the neighbourhood in an uproar. The maniac was locked in a room, raving and exceedingly turbulent. I took two men with me, and learning that he had no offensive weapons, I planted them at the door, with directions to be silent, and to keep out of sight, unless I should want their assistance. I then suddenly unlocked the door—rushed
into

into the room and caught his *eye* in an instant. *The business was then done*—he became peaceable in a moment—trembled with fear, and was as governable as it was possible for a furious madman to be.

C A S E II.

A young lady, who resided at a village near the metropolis, had been for some weeks on a visit to a friend, at a distance from home. In a few days after her return, her natural spirits and vivacity gradually forsook her ; she became pensive—morose—fond of being in her own room and alone—she would take no nourishment, unless to avoid importunities. After I had informed myself particularly respecting the family—occasional visitors in her late excursion, &c. I was introduced to her room, and found her in a thoughtful posture, her elbow on the table, and resting her cheek upon her hand. She did not, for some time, seem to know that any body was in the room ; at length she looked up, and the moment I caught her *eye*, for, till then I had been silent, I told her I was perfectly

fectly acquainted with the cause of her complaint, and conversed with her on those topics, I thought most suitable to her case, and at last persuaded her to come down to dinner with the rest of the family, and to drink two or three glasses of wine, and to join in the conversation of the table. I recommended an immediate change of residence—gave directions respecting diet—exercise—amusements—reading—conversation—and had soon the pleasing satisfaction to be informed of the lady's perfect recovery.

It may be proper to remark that a thorough knowledge of the *pathology* was absolutely necessary in this case. The patient had taken emetics with the fetid and deobstruent gums, and antispasmodics, under a supposition that she laboured under a cachexy. When, therefore, physicians who have not made insanity their study, meet with low, nervous, or *hypocondriacal* cases, they should immediately propose a consultation with one who has. By such seasonable interposition, the principles of the disease may

may be suppressed on their first appearance, and evils of the most dreadful nature prevented.

This branch of my subject furnishes me with an opportunity which I cannot resist, of offering a few remarks on a matter, which is well entitled to consideration. It but too often occurs, in this faithless and degenerate age, that we observe men steal on the confidence and esteem of susceptible females, by the beguiling arts of flattery; and by conversation, arrayed in the shape of reciprocal affection. Having, at length, by these wiles, effected a conquest over their inclinations, they are perfidiously and ungenerously forsaken; and the sensibility of females to social endearment is so lively, that there is no pang equal to the sorrow of desertion; and the depressing passions having once taken possession of their delicate frame, the intellectual faculties are easily overset, and thus the unfortunate victim, by such dishonourable and barbarous treatment, is torn from the fond embraces of her disconsolate parents and relations—alienated from the society of
a wide

a wide and insulted circle of friends and connections—and her misery increases, till she becomes the inhabitant of a mad-house, where she passes the days of beauty, innocence, and youth, amidst despair and wretchedness, till welcome

“ Death ends her woes,
And the kind grave shuts up the mournful scene.”

If the laws of the land have no provision against the increase of this forest of all human violations—if there is no scourge for such accumulated inhumanity and injury, where then is the natural succedaneum? Where! but in the arm of vengeance, and the bosom of bravery? And yet are we not forbidden to abstain from blood, on any provocation? We are, and we should be: a moment's reflection convinces us that the inhibition is founded in the law of eternal rectitude. It is man's to err, and to mend; be it God's to punish, and to pardon. It is astonishing to me, how so much villainy can exist in human nature. It is a crime, if possible, more atrocious
than

than murder; because death is preferable to madness. If the modesty of their sex—their fragil and nice contexture, cannot entitle them to our help and defence; surely their splendid and inimitable virtues—the brilliancy of their genius—their little softnesses and engaging manners—their counsel and consolation in the hours of affliction and doubt, must challenge our veneration, excite our regard, and call forth our honour to foster and protect them. What man can then

“ Behold her lying in her cell,

Her unregarded locks

Matted like *furies* tresses; her poor limbs

Chained to the ground; and 'stead of those delights,

Which happy lovers taste, her keeper's stripes,

A bed of straw, and a coarse wooden dish

Of wretched sustenance.”

The man, therefore, who thus wantonly sports with their feelings, and contributes to produce the abovementioned disasters, must have an heart of adamant—must be arrived at the highest pitch of depravity, and ought to be worried from society. And I have no-where

met

met with an idea so precisely equal to the horror with which such a truly wicked character should be considered, as the sentiment of this couplet.

“ Which if in HELL no other pains there were,
Makes one fear HELL, because HE must be there.”

Before I dismiss this point, it may not be improper to adduce an ancient and historical fact or two. *Antiochus*, the son of *Seleucus*, would have sunk under the weight of his disorder, had not the penetration of the attentive *Erasistratus*, his physician, discovered that he was pining away through love of the fair *Stratonice*.—*Plutarch. in Demetrio*. And the father of *Physic* could not have saved *Perdiccas*, King of the *Macedonians*, had he not found that his disorder, which by every one else, was deemed a consumption, proceeded from an excess of passion for the lovely *Phylas*, one of his father's concubines: “ Ex cujus conspectu illum prorsus immutari animadvertit et regem sanitati restituit.”—*Soranus in vita Hippocrat.*

C A S E III.

I was desired to visit a young man. Before I was introduced to the patient, I made some enquiry about him; and was told, that he had been for several days and nights on the bed with his cloaths on, nor would he be prevailed upon to take them off—that he was peevish—obstinate—refused all sustenance—was silent, and his face very red. From this representation, I was fearful that his complaint was making a rapid progress towards *Mania furibunda*. After some deliberation, I desired to see the patient alone—that no one was to come into the room till I stamped with my foot, and then two women were immediately to come up, and to place themselves one on each side the bed, and to begin to undress him without saying a word. I entered the chamber, and planted myself in a direction that I might catch his eye. This was not easy to be done; I, therefore, as I saw occasion, changed my position, at which he seemed greatly embarrassed, though not a word passed on either side: be-
H ing

ing at length obliged to look up, I *set* him in an instant. Finding that we perfectly understood each other, I made the signal, the women appeared, and executed their orders without the least obstruction. Thus was accomplished in a few minutes what could not be effected for several days and nights. Before I left him, he quietly drank a basin of tea, and eat some toast and butter; he was then bled, and took some cooling physic, which unlocked the secretory organs, and I had the pleasure, a few days afterwards, to congratulate him on his compleat restoration.

This was a strong case, and I am convinced, that if violent means had been used, the disease would have appeared in all its fury.

C A S E IV.

A lady became insane, in consequence of having had an unfortunate parturition. In a few days, from her derangement, I was desired to visit her, and was much pleased to be informed, that she was not apprized of my coming.

ing. Before I was introduced, I understood she had, from her first seizure, been so exceedingly turbulent, as to require coercion. After some further enquiries, I begged to see her alone; I went suddenly into the room, and had her *eye* in a moment. She persisted in the same romantic way of talking, as before I saw her; but we did not lose sight of each other the whole time, neither had I as yet uttered a syllable: a signal which was previously agreed on, being given, the attendants entered, observing a profound silence, according to my orders, and began to release her, which they soon effected without the least resistance, and immediately withdrew. Being convinced that she was afraid of me, I offered her my hand, which she accepted, and after an hearty shake, as a token of amity and peace, I drew a chair, and in some measure relaxing the severity of my aspect and demeanour, I endeavoured to draw her into a more rational conversation; but I could not accomplish this by any artifice whatever. However, I could plainly perceive that I possessed, in a considerable degree, her good

opinion ; a circumstance I always value as a very great point, and therefore determined to seize every possible advantage by it. I accordingly prescribed some aperient physic, which her habit of body rendered her much in need of, and gave it her myself, and she took it very peaceably. I left her in this state for the present, nor could I for several days gain any advancement in the cure, till the process of lactation (the suppression of which caused her indisposition) commenced, and then she recovered as rapidly as that process was completed.

I have to observe in this case, that by *management*, *Mania furibunda* was evidently and happily reduced to *Mania tranquilla*. Before I saw her, she had not only beat, and otherwise ill-treated the servants, but rejected, with fury and disdain, both medicine and food ; by which refractory conduct, her friends were obliged to impose on her the abovementioned restraint : but after my first introduction, she took whatever was offered her, without betraying the least opposition. And I am thoroughly convinced,

vinced, that *management* principally contributed in restoring a very valuable woman to the enjoyment of her family and friends.

I have recited these cases out of some few others, less interesting, barely to demonstrate what advantages may be accomplished by the art of *management*. The conduct of maniacs to superficial observers, appears extremely daring and courageous ; but in reality, they are exceedingly timorous, and are found to be easily terrified. And although in the whole course of my practice, I declare, I never failed in reducing them to order, where I made the experiment ; yet I must at the same time remark, that there are some cases, wherein they are totally indomable, and where it would be labour in vain, and extremely dangerous even to attempt it. Practitioners, therefore, before they have recourse to so hazardous an undertaking, should bestow every method in their power to inform themselves of every particular relative to the disorder, and the case in hand ; as for instance, whether there have been any previous attempts

attempts to subdue them—what may be the probable *remote* cause of the complaint, &c. And I shall conclude this part of the subject, by noting, that when the art of *management* fails, it will prove equally unpleasant and unpromising.

When a physician has gained this important point, (I mean the art of *management*) he will be greatly assisted in the employment of other remedies. As *Mania furibunda* manifestly depends on an undue and encreased *excitement*, it should be the first object to diminish that *excitement*, to relax the system, and to derive the blood from the brain; therefore *abstinence* to a very considerable degree will be proper. Maniacs can abstain from food with wonderful perseverance. The *Stablians* would, and perhaps properly, consider this as a natural indication: patients in this complaint have lived a considerable time without any solid food, only employing diluents, sometimes water alone, without any diminution of their strength.

Bleeding

Bleeding—wonderfully mitigates morbid heat—proves highly antispasmodic—lessens the tone of the *fibræ motrices*, and tends to prevent any topical determination. Whenever there is an evident congestion about the membranes of the cranium and brain, copious and repeated bleedings in the jugular vein will be the most adviseable.

Arteriotomy in the temples, for this affection of the head, has the authority of physicians, both ancient and modern; but the turbulence of the patient, in that violently *excited* state, renders that operation, in general, extremely difficult; and, at all times, hazardous.

Physicians should be particularly careful in making a distinction between the two different temperaments—the *sanguine* and the *melancholic*—as each may require different treatment. Whenever *melancholia* or *mania tranquilla* prevails, and the patient is fullenly intent upon one object, *bleeding* is, in general, of no service; though, in some particular cases, it may succeed.

succeed. In the *sanguine* temperament, on the other hand, and whenever there is a turgescence of the arterial system, *venesection*, in the slightest stages of mania, is proper, especially if it be complicated with *epilepsia* and *hysteria*, which frequently depend on a plethoric state of the system. In cases of violently increased *excitement*, practitioners have carried this excess even *ad deliquium*, with a view to intercept or suspend the operations of the mind. This practice would be judicious if patients did not bear the loss of blood so long as they do without fainting, and provided there was no danger of *amentia*, which is a more dreadful species of the disorder; and, when produced by such means, is seldom, or ever to be relieved.

Cupping—with or without scarification, according to circumstances, may be adviseable in this complaint.

The *pulse* is little to be depended on, as it will be considerably influenced, if the patient be sensible, by emotions, proceeding either
from

from hope or fear. The physician should therefore wait some time with the patient, till the mind be composed, and the pulse has recovered its former state, before he attempts to form any judgment from it. It may be observed too, that after meals, the pulsations encrease to about ten or twelve in a minute. The pulse is very fallacious in obese habits, from the large quantity of cellular membrane surrounding the arteries. If we judge of the pulse alike in all constitutions, we may be guilty of errors from many circumstances: from the nature of the particular artery, and its different situation. If it be deep, though the pulse be full and strong, it will appear to be weak. If there be many branches running along the radius, beside that which is generally felt, touching one of *these*, which is of a different size, instead of those which are more distinct, will lead into an error.—Again, as some branches run over the radius, they may give an hard or stronger pulse than really exists. In inflammations it sometimes occurs that the

artery in one arm is more affected than that in the other; and therefore both arms should always be felt.

Cathartics.——*Cathartics* may be considered as evacuants, or as operating by revulsion: in either view, they must be regarded as useful remedies in this complaint. As a general evacuant, *purging* is most proper in the *sanguine* temperament, and if there is an encreased determination to the head, it may be doubly useful in acting by revulsion. In the *melancholic* temperament, there is an accumulation of blood in the venous system, especially in the *vena portarum*, and therefore *purgatives* are particularly indicated; hence it appears, that in both cases, these medicines must be of infinite service: but physicians have differed widely in the manner of exhibiting them. The ancients were partial to *acrid purgatives*, especially the *black bellebore*, and they have some imitators among the moderns. This is the foundation of the praises bestowed by the ancients on the *bellebore* of *Anticyra*, an island in the *Archipelago*,

pelago, near *Oeta* in *Thessaly*, famous for the quantity of *black hellebore* which it produced. *Naviga ad Anticyram* was an indirect insinuation, that persons to whom the words were addressed, were mad; and *Horace* says, lib. 2. sat. 3. l. 77.

“ Audire, atque togam jubeo componere, quisquis
Ambitione malâ, aut argenti pallet amore;
Quisquis luxuriâ, tristive superstitione,
Aut alio mentis morbo calet: huc proprius me,
Dum doceo insanire omnes, vos ordine adite.
Danda est *Ellebori* multo pars maxima avaris:
Nescio an *Anticyram* ratio illis destinet omnem.”

And again, l. 165.

“ Verum ambitiosus et audax.
Naviget Anticyram.”

——“ Tribus *Anticyris* caput insanabile.”—*Perf.*

Galen de atra bile, *Pliny* and *Dioscorides* mention a famous cure performed with *black hellebore* by the shepherd *Melampus*, upon the daughters of *Prætus*, who were so very mad as to fancy themselves cows. This is the first

instance in history, of the exhibition of a cathartic. This medicine seems to promise the greatest advantages where stimulating and deobstruent purgatives are chiefly indicated, as in the *melancholic* temperament, *et Mania a men- struis retentis*. The subjoined formula, something similar to that made use of by Sir *Clifton Wintringham*, and as he says with success, may serve as the basis of a purgative draught, to be taken and repeated as circumstances may direct.

℞ Rad. hellebori nigri.

Tart. solub. ā ʒij.

Fol. senæ ʒss. decoque cum aq. distillat.
℥j. ad colatur ʒx.

℞ Hujus clari liquoris ʒx.

Pulv. &c. m. f. haustus.

The *tinctura hellebori* may likewise be employed with the same view, from ten drops to a dram, or upwards, as the case may require. In *obstructed catamenia*, this medicine received unbounded encomia from Dr. *Mead*, who says, “ Ex omnibus autem, quæ menses movent maximè, singularem virtutem habere depre-
hendi

hendi *belleborum nigrum*; ita ut illum vix unquam spem fefellisse meminerim. Idcirco *tincturæ melampodii* cochleare minimum ex aquæ tepesactæ haustulo bis die assumi jubeo. Et illud quidem notabile observavi; quod quotiescunque aut propter malam partium conformationem, aut alia quacunque de causa, sine effectu datum esset hoc medicamentum, sanguis per alias vias propulsus fuerit: unde clarissime constat, quanta vi sanguinem propellendi polleat ista medicina.' The Doctor's extravagant commendation of this *emenagogue* has not however been justified by subsequent experience. In *Mania*, occasioned by *suppressed hæmorrhoids*, acrid *purgatives* of the *aloetic* class, will often succeed in bringing them on again. With this intention, the following pills may be given in large and repeated doles.

R Aloes socot. ʒij.

Pulv. ipecac. gr. iv m. f. pil mediocres.

But as maniacs are extremely subject to costive bowels, *cooling aperients*, constantly employed, so as to keep the body open, are, for
the

the most part, to be preferred ; because by the mildness of their operation, they occasion little disturbance to the system, and as the *neutral saline laxatives* do not produce the restraining effects which are common to the acrid and heating purges, they are entitled to the first consideration. The *tartarum solubile* has been generally prescribed as an *eccoprotic*, particularly adapted to this complaint. The following may serve as a specimen for a draught, to be taken and repeated according to its effects.

R Decoct. hord. ten. ʒxiv.

Tart. solub. ʒij plus vèl minus,

Syr. rosæ ʒij m. f. haustus.

The *phosphorated soda*, introduced as a medicine by Dr. *George Pearson*, is an elegant neutral salt, and is reported to have this advantage over most of the saline *purgatives*, that it is not so unpleasant to the palate, having much the same flavour as common salt when dissolved in broth or gruel ; and as it does not occasion cholicky or griping pains, it is well suited to
weak

weak bowels. From six drams to an ounce, or more, may be given for a dose.

Emetics. The ancients in *Madness*, as well as in many other disorders, as we are informed by *Celsus*, in the 13th chapter of his second book, used *emetics* of the *drastic* class, particularly *veratrum*, or *white hellebore*. Their catalogue of *emetics* was very defective, and the few they were acquainted with, were either extremely rough and unfavourable in their operation, or too gentle and ineffectual. *Hippocrates* understood the method of moderating the force of *vomits*, but others less skilful, were often deceived. The *veratrum* was sometimes fatal, and the action of others doubtful; but in our times, we employ those that are safer and less vehement in their operation, among which we may justly give the preference to that *American* root *ippecacuanha*, and the *antimonium tartarizatum*, (late *tartar emetic*) both of which are not unfriendly to the nervous system, and may be exhibited with perfect safety, either conjointly or seperately. But as the state of the stomach

stomach in *Mania* is frequently opposed to sensibility, it may be most prudent to administer them together, but it is impossible to prescribe the quantity or proportion of each; they must be varied according to the effects.

℞ Vin ipecac. ℥iss.

Antimon. tart. gr. ij. m. f. haust. emet. cum vel
sine regimine solito sumend. et repetend.
p. r. n.

vel.

℞ Tart. antimon. gr. iss.

Pulv. ipecac. ℥j. m. f. pulvis emet. ut supra
sumend.

Emetics may be given with singular advantage in every degree of defective reason, from the *hypochondriasis*, *Melancholia*, et *Mania tranquilla*, to the highest pitch of *Mania furibunda*. The phenomena of this disease shew, that the fault is principally lodged in the fluids, and consists in too great a thickness of them, or a dissipation of the most volatile moveable parts. If the digestive powers are morbidly affected, the *ingesta* will not be sufficiently concocted; hence the chyle and the vaporous
halitus

halitus of the blood, the animal spirits will become vitiated—the abdominal viscera weakened and obstructed, and their action destroyed, whilst the blood passing through different degrees of spissitude, at length degenerates into what the ancients called *atra bilis*. Thus congestion is formed in and about the trunk of the *vena porta*, and the beginning of the *mesenteriac artery*. Besides the evident use of *emetics* in discharging morbid collections from the stomach; they also, by agitating the whole frame, excite a general commotion in the nervous system—promote an uniform circulation—produce a determination to the surface of the body—restore a more equal excitement—evacuate ferous accumulations from every cavity in the body, and remove obstructions in the sanguiferous system. They ought always to precede the use of other remedies, *bleeding* only excepted.

Fontanels. Discharges by *issues* or *setons* are of the first importance in all diseases of the head, and should be employed in every species

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of *Mania*, from whatever cause it may proceed. The practice of making *artificial ulcerations* is of very antient date. *Setons* were first made use of by *Columella*, in the reign of *Claudius*, and their utility is testified by many writers of note: as, *Galen*, *Platerus*, *Glandorpius*, *Forestus*, *Angelus Sala*, *Ambrosæus Paræus*, *Rammazzini*, *Sydenham*, *Morton*, *Nicholas Robinson*, *Baron Van Swieten*, *Ruysch*, and *Sir John Pringle*. *Diemerbroek* gives them the title of *prestantissima subsidia*—*Hoffman* calls them *egregia prophylactica*. *Willis* in his *Pharmaceutice Rationalis*, edit. Oxon, 1675. sect. 3. cap. 4.—*de fontic. sive fontanell.* makes the following remark: Multo certe rectius materiam morbificam περι τόν ἐγκεφαλον deponi solitam fonticulus in Brachio anticipat, in crure revellit, et paulo infra caput excitatus, eam inde derivat. Hinc ad graviores cerebri aut meningum affectus, infantibus, ac pueris, foveam nuchæ incidimus; adultis, ac senibus cauteria ex utroque spinæ latere, inter Homoplatas applicamus; ibidemque duas fontanellas plurium pisorum capaces, cum magno sæpe commodo procudimus. *Fontanels*

tannels possess great power in draining morbid serum from the blood, and of course wonderfully temper the animal spirits. It is a mistaken notion, that they induce debility, and weaken the constitution; for, on the contrary, they strengthen and invigorate the habit by subtracting the enervating cause,

Blisters——Of the *modus operandi* of *cantharides* on the system, there has been much controversy. And although physicians have, with a laudable spirit of enquiry, debated the subject with much earnestness and ingenuity, yet on what principles their virtues are founded, has never been clearly or correctly ascertained. The Arabian physicians were the first who used blisters. They were of opinion, as appears from *Oribasius*, the first Arabian author, who mentions them, that they operated by dissolving the lentor of the blood. *Bellini* and *Baglivi* entertained the same idea: but the ingenious Dr. *Percival*, of *Manchester*, has fully refuted that doctrine. However I may be inclined, at a future period, to engage in this

dispute, it certainly is not my province on this occasion. I have only to speak of them here as they may or may not be beneficial in a variety of circumstances attending *maniacal* disorders. Many practitioners have recommended the application of *blisters* to the head, and particularly *Suturis Cranii, in mania furibunda*: This practice I shall take the liberty to condemn, as extremely improper and pernicious: because, by stimulating the nervous membranes and the *dura mater*, they encrease spasmodic stricture, and consequently the prevailing undue *excitement*; but *blisters* applied at a proper distance from the head, may, without doubt, be serviceable, by producing a derivation and a counter stimulus; thus preternatural spasm is lessened—the sentient principle is diverted to the newly inflamed part, and morbid accumulations of serum are evacuated. But in those species of the disorder named *nymphomania* or *metromania* et *satyriasis*, the use of *blisters* must be most strictly prohibited; and indeed in every case of madness where there is a disposition to *salacity*, which is a very
common

common concomitant symptom, and ought to be cautiously and seriously attended to. Indeed, in all cases, blistering plasters, before they are applied, should be either sprinkled with *camphor*, or a fine piece of muslin should interpose them and the skin, by which means *stranguria*, or what is infinitely more disagreeable, *priapismus*, will most generally be prevented. Two fatal instances of the excessive use of *cantharides* producing *satyriasis* are recorded by *Cabrolus Obs. Anat.* 17. And others in the *Ephemerides Germanicæ Curiosæ Decad* 1. Plentiful dilution with almond emulsion prepared with a double quantity of gum arab.—Decoct. *Althææ*, milk and water, or whey, may, with advantage, accompany them, if necessary. *In melancholia et mania tranquilla*, when dependant on *collapse* or *undue excitement*, and where, as is frequently the case, the biliary ducts are obstructed—the blood in the splenic vein grows viscid, and stagnates—the pancreatic glands perform their office but sparingly, and the blood in the *vena portarum* is rendered thick and sluggish—
blisters

blisters must assuredly be of most eminent service: for, by encreasing the action of the muscular fibres, the torpid solids are excited to more frequent oscillations, and the force and celerity of the circulation is considerably augmented. They also restore the energy of the *sensorium*, and the whole nervous system, when morbidly affected; and of course rouse the mental faculties when weak, languid, and desponding.

I was desired to visit a respectable man, who, the messenger said, had a bad fever. I found him down stairs—he was very red in the face—the skin hot, with an universal yellow or bilious suffusion—the pulse remarkably full and slow, and the secretions at a stand. As he observed a profound silence, I soon understood the nature of his complaint. I desired that a bed might be immediately prepared—I led him gently up stairs, and he was quietly put into it. I prescribed what medicines I judged fit, and waited till they were given to him, suspecting that he would not be prevailed upon to
take

take them unless I was present, and in this I was right. I then ordered his head to be shaved, and an acrid *blister* to be applied toti capiti, and gave other necessary directions; and early the next morning I found him in his perfect senses.

This was a strong case, manifesting the good effects of *blisters* in *Melancholia* or *Mania tranquilla*. It would have been an excellent opportunity for exercising the *eye*, as I have already described in the art of *management*, had I been apprized of his disorder, and could I have presented myself to him on a sudden; he then, I am convinced, would have taken his medicines without much, if any, entreaty. It was evident, from the yellow tinge on the skin, that his complaint was occasioned by some mental depression, morbidly affecting the digestive powers—vitiating the fluids, and particularly the bile—and causing obstructions in the *pore biliary*. On enquiry, I learnt that he had, for some time, followed the *Methodists*—that his behaviour since he had embraced the tenets of that

that sect, became gradually morose—he wandered from home by himself—would scarcely give an answer when spoken to, and his repose by night was greatly interrupted.

I lately attended a very respectable man, in consultation with a physician of the first eminence and abilities, in as strong a marked case of *hypochondriasis* I ever met with. The *chylipoitic* organs, and indeed the whole contents of the *epigastrium* appeared to be so much obstructed and diseased, as to be almost insufficient for performing the functions of life; but the application of *blisters* in this unpromising case, seemed to be productive of the happiest effects; and with the assistance of other remedies together with the unremitting assiduity and benevolence of the physician above alluded to, the patient recovered.

In order to lessen the determination to the brain, and to moderate the *preternatural excitement* of that organ, which takes place in *Mania furibunda*, medicines of the *sedative* class,

class should be tried, either conjointly with or independent of the other evacuants, according as the exigency or the various circumstances of the case may seem expedient to the judicious practitioner. Their *sedative* power discovers itself by weakening the energy of the *sensorium*—the action of the *genus nervosum*, and consequently of the heart and muscular fibres. They also have a power to lessen the motion of the blood when morbidly augmented—alleviate inordinate and convulsive agitations, and remove spasmodic tension and constriction. And as maniacs sustain watching for an almost incredible length of time, it is requisite that they should be exhibited in very large and repeated doses; otherwise our attempts to procure sleep, or calm the storm produced by so great an *excitement*, will be in vain. It is truly astonishing to remark, how slight an effect is produced even by very considerable quantities of the most powerful *sedatives*; for doses which at other times and in other complaints would dangerously disturb the functions of the animal eco-

nomy, and particularly those of the nervous system, will, during the violence of a fit of madness, be scarcely productive of the smallest change. But as so great an *excitement*, when accompanied with watchfulness, powerfully exhausts the system, every prudent means ought to be used, either to remove it at once, or to moderate its excess and shorten its continuance. But in *Melancholia et Mania tranquilla*, where the brain is in a *collapsed* or undue *excited* state, *sedatives* should be given in moderate doses; because in that case, they operate as stimulants on the system, and have a power to quicken the heart and vessels—encrease the heat of the body—rarify the fluids, and exhilarate the mind. As they are capable therefore of producing such opposite effects, their administration should be regulated by the hand of an expert practitioner.

Camphor is a medicine that has been for a number of years, and is now in general use among physicians, for assuaging or abating maniacal

niacal fury. *Hoffman* has observed and recommended its *sedative* quality more than any other writer; he gave it in doses of ℥ij. *Et-muller* is very lavish in its praises. Dr. *Kinneir*, in the *Philosophical Transactions*, has recommended *camphor* as an effectual cure for madness, given in repeated doses of ʒss. *Mead's* annotator, Sir *Clifton Wintringham*, also exhibited this medicine with considerable advantages: he says, “ Hujus medicamenti vires adversus morbos maniacos plurimum valuisse, experientia fida, comprobata habui; easque aliquando successu prorsus singulari coronatas notavi.” I gave it in two cases of *Mania lactea*, and the patients recovered; but it is to be observed, that *that* species of the disorder is almost always to be cured, because it certainly does not depend on any morbid organic affection; and I have exhibited it in other species of insanity, with no good effects whatsoever. And although it has been extolled by such eminent men, I must frankly acknowledge, that I entertain a very indifferent opinion of its virtues in this

complaint. Besides, many instances have been known of sudden and instantaneous recoveries, independant of any medicine; on which account the effects of *camphor* in the cure of *Mania* will always be doubtful. However, as from experiments, and other circumstances, it appears possessed of no inconsiderable degree of *sedative* power; it may be capable of inducing sleep, an effect of principal importance in the cure of madness; and it is this circumstance only, that justifies its exhibition in such enormous quantities. An imprudent dose of *camphor* produces vertigo—coldness of the extremities—a small and languid pulse—preternatural drowsiness—uneasiness about the præcordia—a cold sweat of the head, &c. And although Dr. Oliver, in the *London Medical Journal* for the year 1785, part 2. in a dose of ℥ij wrought a change on the *sensorium commune*, yet the operation was by far too violent, and the effect, as might be expected, of very short duration. *Vinegar* is its best corrector; therefore, when
given

given in such large portions, it may be prepared in the following manner ;

℞ Camph. ʒj.

Sacchari purissimi ʒss.

Aceti calefacti ℥j. Camphora primum cum paulo spiritu vinoso rectificato teratur, ut mollescat, deinde cum saccharo, donec perfectè misceantur ; denique acetum calefactum sensim adde, et mixturam in operto vase frigefactam cola, ut fiat acetum camphoratum.

And besides, that the stomach will be better able to retain very considerable doses of *acetated camphor* ; the vegetable acid will also be a means of preventing repletion taking place too fast in the system. The nervine gums, &c. may be joined with *camphor* on this occasion ; and medicines of the ferruginous or chalybeate class, may be with propriety added in *Metanchoia*.

Opium.——*Opium* is the most important and powerful *sedative* yet known, and medicine without it would be extremely defective.

With

With respect to its use in *mania* there are many disputes. Some affirm that by its *sedative* properties, it would be more likely to *fix* the disorder than to *remove* it, and it has been supposed to have encreased the paroxysm of *fury*, and likewise to have induced ideotism. These are strong arguments, undoubtedly, for its exclusion in the treatment of *madness*; and I fancy its use is, in general, laid aside. I cannot, however, say much of its virtues in this disorder from my own experience; and although I do not subscribe to the above objections, as to its use, yet it is impossible to be too cautious in inculcating any *general* rules for its exhibition, in a business of such importance and concern. The virtues of *opium* consist in causing sleep, by calming the motion of the spirits; for watchfulness proceeds from the too quick, or irregular motion of the nervous fluid; and sleep is procured by condensing the nervous ether; accordingly there must be contained in *opium*, a certain spirituous and gummy or inspissating substance, that inviscates the spirits, and impedes, or in a degree arrests,

arrests, for a time, the rapidity of their circulation. If these good properties can be made to answer, by diminishing the irritability—relaxing the tension of the *fibræ motrices*—resolving spasmodic constriction, and moderating the motion of the fluids, and thereby procure sleep, the very best advantages have sometimes been gained. But in order to bring about this important object in *mania furibunda*, large and repeated doses must be administered. It would be proper to begin with one grain and to encrease the dose gradually, according to its operation, cautiously waiting after each, to see the effect. If the *fury* should be augmented, its use must be entirely laid aside. And if sleep should be induced, and the vital powers, on waking, seem to be diminished, so as to threaten *melancholia*, the dose must be either moderated, or the medicine prohibited altogether, or, at least, for some time. *Camphor* may be conjoined with it, but not the *acetated camphor*, because acids destroy the power of *opium*. In *hypochondriacal* affections, or *melancholia*, *opium* should be employed with the greatest reserve,

as

as in those cases, there are, as I before had occasion to mention, considerable and frequently very obstinate obstructions and congestions in the biliary ducts—*vena portarum*, &c.—but in *mania tranquillâ*, attended with pervigilia, when the abdominal viscera are evidently free of such affections, I am clearly and decidedly of opinion, that *opium* may be given in moderate and regulated proportions, in conjunction with the fœtid gums and steel, with perfect safety, and oftentimes with advantage.

Musk.—*Musk* is one of the most powerful antispasmodics we are acquainted with. When taken in large doses, either in combination with *camphor* or other fœtid nervines, or by itself, it proves an excellent mild diaphoretic, cardiac and gentle *sedative*: and, I am convinced, would be a very promising medicine in *madness*, if it could be procured undiluted. And we must lament with Dr. *Wall*, that the criteria of the genuineness of a medicine of such consequence, should be so ill settled. Perhaps the strength of its odour would

would best determine its goodness. The high price it is purchased at, is also very much against its having a fair trial made of its virtues in this complaint, in hospitals and mad-houses. *Musk* has the advantage of *camphor* and *opium*, because it possesses no deleterious properties; and when given in an over-dose, does not produce any disturbance or inconvenience to the system, but slight nausea or head-ache. When it is expedient to administer this medicine in a large quantity, and by itself, I should be inclined to prefer the form of pills; because, when given in that form, the stomach would not only perhaps be better able to retain very considerable doses, but in that mode of exhibition, the perfume, which is extremely disagreeable to some persons, is not, I think, so strong as in any other. The subsequent formula may serve for an example.

R Mosch. orient. opt. ʒij.

Mucilag. g. arab. q. s. dividend. in pilul. xxiv
capiat iij ter quaterve in die.

Hyoscyamus, or *henbane*, was formerly esteemed to be a medicine of such a noxious nature, that neither the plant itself, nor any of its preparations, were employed as internal remedies till the year 1762 ; when Dr. *Stork*, of *Vienna*, published an account of his having given, with success, an extract made from the leaves of this plant, to patients labouring under diseases which had been deemed incurable. He began with giving doses of one grain twice in the day, and gradually encreased the quantity, till he gave ten, twelve, and even twenty in the same space of time. Dr. *Bergius* advises this extract to be made from the fresh juice ; and says, that he has found it to be an useful remedy in *Mania*, given from one to five grains for a dose. Dr. *Home* mentions his having used this extract ; and concludes with observing, that notwithstanding what Dr. *Stork* had said, it did not appear to him to be antispasmodic. Dr. *A. Fothergill*, of *Bath*, has prescribed it with success in two cases of *Insanity* ; an account of which he published in the first volume of the *Memoirs of the Medical Society of London*,

don, art. 23d. He began with five grains of the extract night and morning, and gradually increased the quantity to thirty grains, and upwards, in the day. It was found, however, that when more than thirty grains were given in that space of time, disagreeable symptoms were occasioned. I do not find that this medicine has been much tried in this country, nor have I heard of any one having made remarkable cures by its use; and the almost universal silence on this head, has made me rather suspect that it has not been much used, or that it has failed where it has been tried. I never prescribed it in any one instance myself; but since it has been said to increase perspiration, and induce sleep when opium fails, and that instead of constipating the bowels, it rather tends to keep them open, I cannot but think that in time and experience, it will prove to be an useful antispasmodic and narcotic, and of some consideration in the treatment of insanity.

Errhines and Sternutatories. It is observable, that the insane are very much addicted to snuff-taking;

taking; and I do not think that propensity, under proper regulation, is to be objected to. *Errhines* and *sternutatories* are medicated snuffs, and may have their advantages in this complaint; for they excellently promote the excretion of mucid lymph secreted in the glandular pituitary membrane, which lines the cavity of the nostrils, and the sinuses of the brain; and are therefore well calculated to absterge redundant stagnated lymph from the anterior part of the head. These incentives to sneezing differ only in their degree of strength and power of action; the former of which only gently—but the latter more forcibly stimulates and excites to an excretory motion. In *Mania furibunda*, *errhines* would be most proper prepared of the common cephalic herbs; because, by producing a larger excretion from the mucous follicles of the schneiderian membrane, they invite an influx of fluids from the neighbouring vessels, particularly from the branches of the external carotids, and thereby, in some measure, empty them. But if there be much plethora of the vessels about the head—for fear
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of producing congestions, and other mischief, evacuations of some kind should precede their use. In *Melancholia et Mania tranquilla*, *sternutatories* will be of service by agitating the body, and rousing the torpor of the nervous system—by encouraging a more brisk circulation, and conveying energy and vigour to the animal functions. The *Pulvis Sternutatorius Officinalis* may answer every purpose on this occasion.

Having thus delivered what I judged necessary, as far as regards the internal system of medicine, that may, or may not with propriety be pursued in the treatment of insanity—a question of very material import in its determination occurs to us, and therefore deserves a few moments consideration. It very frequently happens that maniacal patients refuse their medicines; nor can they be prevailed on to take them, either by threats or entreaties. It is not uncommon also, for some practitioners on these occasions, to force them, and that too, with very considerable severity. Now, in what particular cases,

cases, or under what circumstances, is it proper to use compulsion? I am well convinced, from experience, that such practice is every way prejudicial, and ought not, in any case whatever, to be put in execution. It is not only attended with disappointment to the practitioner, but with great cruelty likewise towards the patient. In *mania furibunda*, if possible, it rather encreases the *furor*; and in *Mania tranquilla*, it often times occasions it, because there is no one circumstance in the treatment of the insane so offensive to them, as *forcing remedies*: besides, the art and advantage of *government*, after this violence, is never to be acquired; and if you had any authority over them before, you must consider it now, as entirely lost: and as on these occasions, they never forget or forgive, their utmost revenge may be expected, whenever an opportunity presents itself. Indeed I hold this practice in such utter abhorrence, that I shall totally decline explaining the mode of exercising it.

The application of *cold* more generally to the system, is a remedy of principal importance. *Cold* affects us by its *sedative* power in its first operation : whether its consequent effect arises from the constriction which it induces on the vessels, or from its reaction on the *sensorium*, I am unable to determine. There have been instances of maniacs cured by escaping from their keepers, and laying several hours in the snow. This complaint, we are informed, has been cured by putting a bonnet of *snow* on the patient's head, which has brought on sleep, and thus, a change in the system, ending at last in a perfect cure. Dr. *Cullen* also informs us, that benefit has been received in maniacal cases from the application of *ice*, as well as *snow*, to the head ; and from the use of what he calls the noted *clay cap* ; but at what period, and in what part of the globe this practice prevailed, I am at a loss to conceive. The idea is certainly plausible, and I should be of opinion, that it would bid fair to succeed in *Mania furibunda*, if it were pursued with earnestness and assiduity. The ancients were accustomed

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to pour *cold water* on the patient's head: the moderns have used the *cold bath*. "Capiti, nihil æque prodest, atque aqua frigida." *Celsus*, lib 1. cap. 6. *Mercurius*, the son of *Helmont*, in his treatise *de Homine*, informs us, that this method of curing mad people was tried in *England* with success, by a Mr. *Robertson*. *Baglivi* observes, "that mad people have been cured, by being ducked in water after the same method with those bit by a mad dog, whose only cure consists in a repeated immersion." *Bagl. Prac. Phys.* p. 84. *Van Helmont* mentions an instance of a man who was going to be bathed in the sea, but escaped from the carriage, and was cured by plunging himself into a pond, where he continued till he was nearly drowned. This circumstance first induced him to recommend *cold bathing*. *Boerhaave* advises this practice to be pushed so far as almost to drown the patient. It may have the same effect as a *deliquium*, occasioned by bleeding; it may suspend the intellectual powers for a time; but it is morally impossible to ascertain the precise time a person can remain under

under water, and be afterwards recovered; on which account, *Boerhaave's* practice must at once be highly imprudent and dangerous. Attention to the temperament of the patient is more particularly necessary with respect to the application of *cold*. This remedy is more peculiarly suited to the *sanguine* constitution; but even in the *melancholic* when the madness arises to a degree of fury, it may be serviceable—but in degrees inferior to this, it may be very prejudicial, by encreasing the rigidity and dryness of the fibre, peculiar to that temperament. This rigidity is easily discovered by the hardness, crispature, and dark colour of the hair; and in those species of *hypocondriac* complaints, attended with heat and unsound viscera, *cold bathing* would be extremely injurious. If the patient be very much averse to the operation, I do not see how it can conveniently, or with advantage, be effected by compulsion; and in this predicament, you run exactly the same hazard of losing authority, if you before possessed it; as in *forcing medicines*; and besides, what is of principal importance,

tance, the immersion in that operation can never be sudden, and by surprise. I should therefore, were I to practice much in this complaint, prefer the *shower bath*; the patient then may be shocked unawares, and the operation be continued for a greater length of time, even so as to fatigue him, and by that means probably induce sleep. The theory of *cold bathing* may be better understood by consulting *Bellini*, Sir *John Floyer*, Doctors *Bernard*, *Wainwright*, *Burton*, &c.

Warm bathing is more particularly indicated in the *melancholic* temperament, and in those cases attended with a too springy and tense fibre. By the use of the *warm bath*, the rigidity of the solids is mollified—spasmodic constriction is removed, and the vessels are rendered more flexible—dilatable and permeable; and by fatiguing the patient, so as to occasion *syncope*, sleep, in case of pervigilia, might be induced. The *vapor bath* would answer the same end, and I am of opinion, would be more preferable in this disease; because the patient might with
much

much greater convenience be removed from, or continued in the operation, according to the effect it produces. *Cælius Aurelianus, Aretæus Cappadox, Galen, and Alexander Trallian,* have all spoken of it. *Hoffman* also insists strongly upon the use of this remedy. *Celsus* has not mentioned it, which is singular. However, it requires much skill in determining the necessity of *cold or warm bathing* in this disease.

The *pedi et manuluvia*, upon the principle of revulsion, may have their good effects, and may with safety be used morning and evening, or oftener, in every species of insanity, and in each temperament of the constitution, whether sanguine or melancholic. I have more than once or twice known this practice in low nervous fevers accompanied with obstinate watchfulness, and an hot dry skin, bring on sleep—a fine moisture on the surface of the whole body, which proved critical.—“*Licet autem pediluvia tantum infimis et extremis corporibus admoveantur, eorum tamen virtus longe lateque se diffundit et graves in remotis etiam*

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partibus

partibus morbos levat. Dum enim humore illo callido foveantur pedes, nervosæ, tendinosæ, ac musculosæ in iis fibræ ex quibus intercurrentibus vasis coagmentati sunt, laxantur, remittuntur, pori et tubuli antea contracti ampliantur, et impetus sanguinis ad inferiore derivetur, &c.”—*Hoff.* tom. 3. sect. 11. cap. 10. The *manuluvia* well materially assist the other, by causing a derivation from the head, and also by inducing fatigue. The partial stimulus of heat, like that of cold, produces chilliness, attended with rigor on first putting the feet in hot water, and may be explained, by its contracting, in its first operation, the small cutaneous vessels.

External applications to the head (capite prius derafo) may prove beneficial: such as, *aq. rosar. et acet. vinos. vel aq. Hungaric. et aq. distillat. tepid. commixt.*—*Spir. vin. rect. vel spir. vin. camph. vel spir. lavend.* by themselves or mixed in a due proportion *cum aceto*; because some parts of them may not only pervade the epidermis—cutis—muscles—pericranium, and the exterior

exterior periostium, but also pass to the dura mater, by means of those fibres and vessels which that membrane sends through the sutures of the skull to the pericranium. It would be proper to well rub the head with a coarse cloth, or flesh brush, previous to the fomentation.

Friction.——“ A physician ought to be skilled in many things, especially in the nature of *friction*.”—*Hippocrat. de Articulis*, § ix. *Melancholia et Hippochondriasis*, are chronical complaints, and most commonly attended with two defects, to which the physician ought to pay a principal regard, viz.—that the solids have lost their proper tone, and that there are obstructions in the viscera: The intention then must be to strengthen the too much relaxed solids, and remove the obstruction. For this purpose *Hippocrates* recommends *friction*, and explains its conditions and effects (Εν τῷ χαλῇ ἰητρειῶν) in these words: *Strong friction*, says he, braces—*gentle friction* loosens—*much friction* diminishes—and *moderate friction* increases the

the flesh. The great master gave no further explication, as he often wrote in such a manner, as to be understood by those only, who had made a progress in the art. But *Galen* has left us a most elegant comment on these words, wherein he sufficiently explains the sense of *Hippocrates*. “ Soft or gentle *friction* loosens, or resolves those parts that are braced, or constipated. Those parts are said to be braced, or constringed (by *Hippocrates*) that do not easily move, by reason of some dryness, cold, inflammation, schirrus, tension, repletion, or weight. In his second book of preserving health, where he disputes at large on this matter, against *Theon* and others, no words can more properly express the nature of obstruction than these do. *Asclepiades*, as we learn from *Celsus*, spent the greatest part of a treatise on the subject of *friction*, of which he claimed the invention; and, as *Celsus* himself acknowledges, he gave in it more powerful and distinct precepts, where and how, in what cases, and in what manner, *friction* was to be applied, than had been done by any of the
ancients.

ancients. *Aretæus* has displayed great judgment on this subject, in his beautiful History of Chronical Distempers. This author of so great authority, if we may credit the best critics, borrowed most of his system from the writings of *Hippocrates*, and is, on that account, esteemed his exact and faithful commentator. If it was necessary, authorities upon authorities, both ancient and modern, might be cited, proving the efficacy of *friction*, as a deobstruent, &c. in all chronical complaints, but more especially in *melancholia et hypochondriasis*, where there are, in general, such obstinate obstructions in the cæliac and meseriac vessels, &c. *Boerhaave* often lays the stress of the cure, in most chronical disorders, on this remedy. It had been an easy matter to have accounted for the effects of *friction*, from its *physiology*; as it accelerates the motion of the blood in the extreme vessels, and so proves a stimulus, dissolves its viscid particles, promotes perspiration, &c. The *hypogastrium* should be rubbed with warm, dry, coarse flannel,

nel, every morning and evening, continued for half an hour; two assistants relieving each other. If there are hard knobs to be felt, or should the abdominal fibres and muscles be very tense, *ol. olivar. camphorat.* may be rubbed in with a good intention.

Music.—The waves or undulations of the air, occasioned by the striking of a musical instrument, give the fibres of the brain, by the communication of the auditory nerve, those percussions or vibrations, which render sounds perceptible at the common *sensory*, and distinctly audible and intelligible to the mind, according to the degrees and variety of impressions made on the *genus nervosum*.

“ Let there be *music* ! Let the master touch
The sprightly string, and softly-breathing flute ;
Till harmony rouse ev’ry gentle passion !

ROWE.

The use of *music* in diseases, particularly those of the mind, is of very antient date ; it was the *Nepenthes* of the Gods, to heal the wounded

wounded spirit. Its power in maniacal complaints, was early and well known; even in the Jewish days: as appears from 1st *Sam.* chap. 16. where the cure of *Saul*, whose disease was evidently *melancholia*, was effected by the influence of *David's lyre*.

“ Cease your cares: the body's pain
A sweet relief may find:

But gums and lenient balms are vain
To heal the wounded mind:

On every string soft breathing raptures dwell,
To sooth the throbbings of the troubl'd breast;
Whose magic voice can bid the tides of passion swell;
Or lull the raging storm to rest.”

Brown's Cure of Saul.

And again:

“ Thus *David's lyre* did *Saul's* wild rage controul,
And tune the harsh disorders of the soul.”

COWLEY.

Baglivi says, “ those who are sorrowful, angry, or affected with other passions of the mind, are excited to chearfulness and joy, by
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the gentle and agreeable harmony of *music* ; and by a continuance of the same, are lulled asleep." I must take notice of a passage of *Alexander ab Alexandro Dier. Genial. lib. 6. cap. 5.* " *Asclepiades* made use of nothing more than the *musical* harmony and concert of voices, in curing frenetical persons, and such as were disordered in the mind."

" *Music* the fiercest grief can charm,
And fate's severest rage disarm :
Music can soften pain to ease,
And make *despair* and *madness* please :
Our joys below it can improve,
And antedate the bliss above."

POPE.

The Conqueror of the World was subdued
by the exquisite touches of *Timotheus*.

" *Timotheus* to his breathing flute,
And sounding lyre,
Could swell the soul to rage, or kindle soft desire."

DRYDEN.

Slow, soft, melting strains diffuse over the soul an inexpressible sweetness.

“ Tange *lyram* digitis animi dolor omnis abibit,
Dulcisonum reficit tristia corda melos.”

If those who have the direction of *music* in maniacal disorders, happen to understand the *theory* of that science, there will be a greater probability of success, than if it be introduced injudiciously; for supposing the brain to be *collapsed*, or unduly *excited*, or in a state of morbid irritability, there must be such an accordance or reciprocation between harmony and the prevalent state and affection of the brain, as to occasion a preponderancy in favour of the afflicted. A considerable share of knowledge in *music*, then, will be requisite, to select those compositions and instruments, and that arrangement of the instrumental parts, as may, with an exact correspondence with the *pathos animi*, attract and fascinate the attention, and influence the temper of the animal spirits. It will be necessary likewise to determine whether

the *music* should be performed in the presence of the patient, and by surprise; or whether it should steal on the ear, and from a distance; and whether it should be executed in the *allegro*, *andante*, or *dolce*—*largo* or *presto* time; and whether the tone should be *forte* or *fortissimo*—or *piano* or *pianissimo*. This must be regulated by the feelings of the patient, which may easily be ascertained by attentive observation to the modulations and style of composition, which seem to affect him most sensibly on the first performance: and this last circumstance, will be a rule for judging of the propriety of repeating or continuing the experiment. And I am strongly of opinion, that from this remedy, under the direction of a skilful physician, and provided he is an *amateur* in *music*, and the patient has the power of judging of harmony, many important benefits would be derived.

Thus far as to the *therapeutic* branch of the subject; and if the disease will not yield to any of the foregoing remedies, we may venture to pronounce it beyond the reach of art.

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There is a very curious and just observation of Dr. *Mead's*, which he illustrates with two cases; and as they are very remarkable, I shall recite the whole, and subjoin a translation.

“Attamen illud maxime mirandum est in hac aegritudine, quod non tantum ea laborantes aliis morbis immunes sæpe conservat; sed et ubi quemquam occupat illis implicitum, ita quasi totum hominem sibi assumit et vindicat, ut eos non raro depellat ac profliget.”—“But a surprizing circumstance in this distemper is, that it not only often preserves the patient from other diseases; but when it seizes him actually labouring under them, it lays such strong claim to the whole man, that it sometimes dispossesses the body of them.”——“Duo, quæ hanc rem confirmant, insignia exempla me vidisse memini. Virginem curabam annos natam circiter viginti, mente satis alacrem, corpore nimis imbecillam; quæ ex malo habitu diu protracto in hydropem abdominis inciderat, marcescentibus interim membris. Cum, remediis quibuscunque frustra tentatis, spes nulla salutis

salutis affulgeret; supervenit repente, nescio qua de causa, infania cum maximis anxietatibus et vanissimis animi terroribus; se enim in judicium vocandam esse ob crimen læsæ majestatis, et capite plectendam imaginabatur. Interea corpus vires acquirere, et ventris tumor subidere cernebatur; ita ut brevi valentio rem medicinam, utrique morbo convenientem, ferre posse videretur. Idcirco vomitu, purgatione per alvum, et medicamentis, tum quæ urinam cient, tum quæ stomachum juvant, ita res agebatur, ut post aliquot menses mens sana sano cum copore rediret.”—“ I remember to have seen two remarkable instances of the truth of this observation. One was the case of a young lady, about twenty years of age, of a lively and chearful temper, but weakly constitution; who, from a bad habit of body, fell into a dropsy of the abdomen, with great wasting of flesh. After trying all methods of cure, to no purpose; when she was past all hopes of recovery, she was, on a sudden, seized with madness, (from what cause, I know not) attended with great anxiety and vain terrors of mind: for she imagined,

gined, that she was to be apprehended, tried, condemned, and executed, for high treason. In the mean time, she gathered strength, and the swelling of her belly subsided visibly: so that in a short time, I judged her able to bear more powerful medicines adapted to her two diseases. Accordingly she was put into a course of emetics, cathartics, diuretics, and stomachics; which had so good an effect, that in some months she recovered perfect health of mind and body."

"Alter, quem dixi, morbus, a priore quodam modo diversus, virginem etiam afflixit; quæ annum agens vicesimum et octavum sputo sanguinis, ex pulmone cum tussi perpetuo fere prorumpentis, vexabatur. Itaque missus est e brachio copia satis larga sanguis, altero quoque die, ad quinque aut sex vices. Minuebatur hinc, non tamen cessabat malum; et transactis duobus mensibus, supervenit febris hæctica, siti, calore, et nocturnis sudoribus comitata; cum summa macie, viscidæque ac tenacis materiæ frequenti exscreatione, quæ ex faucium et pulmonis glandulis ferebatur, intermixtis hic illic puris

puris flavi portiunculis. Instabat jam vera phthisis, et mors præ foribus adesse videbatur. Ægra igitur de animæ salutē sollicita esse cœpit. Præsto erant sacerdotes, qui cum viam ad cælum munire deberent, asperam contra et difficile illam monstrabant, cum precibus, jejuniis, animique angoribus calcandam; quasi nimirum vitæ futuræ felicitas infelicitatibus et ærumnis præsentis vitæ tota esset redimenda. Quid tandem fit? Misellam, sacris terroribus victam, brevi invasit religiosa dementiā; nocte dieque oculis obversabantur dæmonum species, flammæ sulphuræ, et pœnarum apud inferos æternarum horrendæ imagines. Ab hoc autem tempore evanescere indies cœperunt, quæ morbus antecedens secum attulerat, incommoda; decrescere calor febrilis, sputum sisti, minui sudores, et habitus totus ita in meliorem verti, ut, quo minus mens corpori regendo par erat, eo magis vires officiis vitæ sufficere viderentur. At paucos post dies prorsus melancholia evasit. Morbus igitur exinanitionibus, prout vires ferre poterant, et idoneis remediis ita oppugnabatur, ut sanitatis integræ spes aliqua ostenderetur.

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At, proh dolor! postquam tres menses fere sunt elapsi, febre hectica cum pulmonis exulceratione reversa, tabe confecta periit meliori fato, ut visa est, digna puella.”—“ The other, somewhat different from the foregoing, was also the case of a beautiful young lady, who was, in the twenty-eighth year of her age, seized with a violent cough and spitting of blood. For which she was blooded plentifully in the arm, every other day, five or six times. This diminished the violence of the symptoms, but did not entirely remove them: and in two months a hectic came on, attended with thirst, heat, and night sweats—together with great wasting of flesh, and frequent spitting of tough slime, from the lungs and throat, interspersed here and there with small portions of yellow purulent matter. Now she was running into a true pulmonary consumption, and death seemed to be at the door. Whereupon the patient began to be anxious for the salvation of her soul. She was immediately visited by her spiritual guides; who, instead of quieting her conscience, and raising her hopes, strongly inculcated,

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that the way to Heaven was rugged and difficult, and not to be passed without fasting, prayer, and anguish of mind : as if the happiness of the life to come was not to be purchased but by the unhappiness and miseries of this life. But observe the event. The miserable young lady, overpowered by sacred terrors, was soon seized with religious madness. Night and day she saw the appearance of devils, sulphureous flames, and other horrid images of everlasting tortures of the damned. But from this time, the symptoms of the original disease began to abate, the febrile heat decreased, the spitting stopped, the sweats grew less ; and her whole habit was so much changed for the better, that the bodily strength seemed to become more adequate to performing the functions of life, in proportion as the mind grew less capable of governing the body. But in a few days she grew quite melancholic. Wherefore the disease was treated by evacuations, proportioned to her strength, and other proper medicines ; which seemingly had so good an effect, that there appeared some hopes of a perfect cure. But alas ! towards
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the end of the third month, the hectic and ulceration of the lungs returning, this charming virgin died consumptive, who seemed worthy of a better fate." *Mead de Insania*, cap. 3. p. 74.

—Dr. *Withering* in his account of the fox-glove, gives two instances, case 24, in 1779, and 34, 1780, of other diseases supervening insanity; and with remedies for those, the patients were releived of both. The late truly celebrated Dr. *Monro* in his Remarks on Dr. *Battie's* Treatise of Madness, takes notice of an observation made by the physician of *Bedlam*, who preceded him, that an intermittent fever coming upon a madness of long standing, had cured it; and of this, Dr. *Monro* says in his publication, he had seen two or three instances, and one of them a man who had been extremely mad for three years. The experienced Dr. *Perfect* in his Select Cases of Insanity, recites one or two instances, to demonstrate the interchangeable relation between insanity and other disorders, and their happy conclusion. *Critical evacuations* sometimes terminate madness. *For-*

restus, lib. 10. obs. 24, cured a woman that grew mad upon suppressed catamenia, by opening a vein. *Hippocrates Aphor.* 6. 21, says, that if *varices* or the *hæmorrhoids* happen to mad people, their madness is brought to a crisis. Maniacal complaints have likewise been known to yield to *dysenteries* and *diarrhæas*. *Pustles—ulcers*, and a supervening unseemly *itch*, sometimes resembling an *elephantiasis*, have done the same. An author who translated the *London Practice of Physic*, contained in the first part of the *Pharmaceutice Rationalis* of Dr. *Willis*, in the year 1685, and subscribes himself *Eugenius Φιλατρῶ*, says, “ sometimes a fever has cured some *fools* and *stupid* persons, and has rendered them more acute.” *Huartius* relates, “ that a certain *fool* in the court of *Corduba*, being affected with a *malignant fever*, arrived in the height of the disease to so great an acuteness of judgment and discretion, that he put the whole court in admiration, and for the remainder of his life, continued a very prudent person.” There is a most astonishing instance

stance in *Bonetus* of a mad patient's being cured by the *transfusion of the blood of a calf*. Although the case is very long, yet, on account of its singularity, I shall insert the whole of it.

“ A patient, thirty-four years old, seven or eight years ago, became mad, upon a disappointment in Love, where he had conceived an hope of a vast fortune. The first exorbitance was very violent, and lasted for ten months, without any lucid interval; but afterwards, recovering his right mind by degrees, he was married. But before he had been married a year, he relapsed, and has divers times, for these six or seven last years, returned to his right mind. But it is to be observed,

1. That that indisposition never lasted less than eight or ten months without any relaxation, notwithstanding all that could be done.
2. That a person of fame undertook to cure him, and used venæsection in the feet, arms, head, even till eighteen times, and bathed him forty times; to say nothing of applications to the *sinciput*, and potions: but instead of amending, the disease seemed to be made worse by these remedies:

remedies: his phrensie was always periodical, and never remitted but by little and little; and the remission happened rather when nothing was done to him, than when he was toiled with medicines. Last of all, about four months ago, he relapsed into a *delirium* in a place about twelve miles distant from *Paris*; where he was shut up, yea tied with bands. But, notwithstanding all the care, he one time got loose and escaped, being quite naked, and ran directly to *Paris*, on a dark night. *D. Montmorius*, being moved with pity, resolved to get him into one of the hospitals, but withall thought of transfusion, of which some experiments had been already made: but as to the cure of so great a raving, we did not think ourselves sufficiently instructed by experience to dare to promise it; and our conjectures went no farther than to think that perhaps the fresh *bloud of a calf* might assuage the heat and ebullition of his bloud, if it were mixed with it. Therefore, on the nineteenth of *December*, *D. Emereſus* opened the *crural artery of a calf*, and made all the necessary preparations; and
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having let ten ounces of blood out of a vein in the right arm of the patient, we could transfuse into it no more than about five or six ounces of the calf's blood, because his violent posture, and the crowd of spectators interrupted us. In the mean while the patient, as he said, felt a great heat in his arm and armpits, and perceiving him going to swoon, we presently stopt the blood that was a flowing in, and closed up the orifice. Yet after two hours he ate his supper; and though he was dull and sleepy betwixt whiles, yet he past that night over with the usual exorbitances: yet the next morning we found him less raving, whence we believed, that by repeating the transfusion there would a greater alteration be made in him: therefore we prepared our selves to repeat the transfusion at six a clock in the evening, in the presence of many skilfull physicians, *Bourdelot, Lallier, Dodar, de Bourges* and *Vaillant*: But because the man seemed to be very lean, and it was not probable that his blood offended in quantity, after having spent three or four days without sleep or refreshment, in the cold, running

ning naked about the streets, we onely took two or three ounces of bloud from him at this time; and after we had placed him in a convenient posture, we performed this second transfusion in his left arm more plentifully than we had done before: for, considering the bloud that remained in the calf after the operation, the patient must needs have received more than a pound of bloud. As this second transfusion was larger, so were its effects quicker and more considerable. Assoon as the bloud entered into his veins, he felt the same heat all along his arm and in his armpits which he had done before: his pulse was forthwith raised, and a while after we observed a great sweat sprinkled all over his face. His pulse at this moment was very much altered; and he complained of a great pain and illness at his stomach, and that he should be presently choaked, unless we would let him go. The pipe whereby the bloud was derived into his veins, was presently drawn out, and while we were busied in doing up the wound, he vomited up what he had eat before, and besides, evacuated

euacuated both by urine and fæces: by and by
 he was laid in his bed, and after he had for two
 hours sustained much violence, vomiting up
 divers liquours which had disturbed his sto-
 mach, he fell into a profound sleep about ten
 a clock, and slept all that night without inter-
 mission till eight a clock the next day, being
 Thursday. When he awaked he seem'd won-
 derfully compos'd and in his right mind, ex-
 pressing the pain and universal weariness that
 he felt in all his members. He evacuated a
 large glass full of such black urine, that you
 would have said it had been mixt with soot:
 he was sleepy all that day, spake little, and de-
 sired that he might be suffered to be quiet: he
 also slept well all the next night. Making
 water on Friday morning, he filled another
 glass with urine that was altogether as black as
 that he made the morning before. He bled a
 pretty deal at the nose, and therefore we
 thought it convenient to take from him two or
 three porringers of blood. In the mean time,
 his wife, who had sought him from one city to
 another, came to *Paris*; and he, as soon as he

saw her, rejoiced greatly, and related to her with great constancy of mind several chances that had befallen him as he wandred about the streets, &c. He is now a very quiet spirit, minds his business very well, sleeps long without interruption, though, he says, he has sometimes confused and troublesome dreams." Here is the conclusion of this most wonderful case. And it proceeds, " This story is taken out of an epistle of *J. Denys*, Doctour of Physick and Professour of Phylosophy and Mathematicks at *Paris*, concerning transfusion of bloud and infusory chirurgery."

Upon reviewing and contemplating therefore the preceding doctrine and cases; and at the same time considering the generally perverse and obstinate, as well as the highly deplorable nature of the complaint; and also bearing in mind; that the insane are seldom subject to epidemic, or other disorders, and that madness is worse than death: after an attentive and solemn consideration of these particulars, would it be prudent or justifiable to superinduce, by
any

any mode that is most practicable, another disease, on the principle, that the body, by being relieved of the one, might be dispossessed of both?

I proceed now to consider the unhappy sufferer as consigned to a dwelling, suited to the residence of those persons, who labour under the forest of all human calamities—a public or private *mad-house*. The idea of a *mad-house* is apt to excite, in the breasts of most people, the strongest emotions of horror and alarm; upon a supposition, not altogether ill-founded, that when once a patient is doomed to take up his abode in those places, he will not only be exposed to very great cruelty; but it is a great chance, whether he recovers or not, if he ever more sees the outside of the walls. The subject of *private mad-houses* requires some consideration. The conduct of public hospitals or institutions, for the reception of lunatics, needs no remark: the excellence in the management of them, is its own encomium. We will con-

sider *private mad-houses* then, as kept and superintended by two different descriptions of persons. First, those houses which are under the immediate inspection and management of regular physicians, or other medical men—or clergymen. Secondly, those houses which are under the direction and care of men, who have just pecuniary powers sufficient to obtain a licence, and set themselves up keepers of *private mad-houses*: assuring the public, in an advertisement, that the patients will be treated with the best medical skill and attention, &c. when at the same time, they are totally devoid of all physical knowledge and experience, and in other respects extremely ignorant, and perhaps exceedingly illiterate; and probably without one qualification for so important an undertaking. It will not admit of a moment's hesitation therefore, to which of these two characters we would entrust an insane friend. In the care of the first description of men, we may reasonably, and I will venture to say, securely trust, that the afflicted will be judiciously and tenderly

derly treated; and also managed by servants selected and instructed with such judgement, as will make them as zealous of their own character and reputation, as of the honour of their employer. In such hands we may place an implicit confidence; and a perfect assurance, that in such an abode, dwells nothing offensive or obnoxious to humanity—here, no greedy heir, no interested relations will be permitted to compute a time for the patient's fate to afford them an opportunity to pillage and to plunder. But such dwellings are the seats of honour—courtesy—kindness—gentleness—mercy; and *whatsoever things are honest and of good report*. But in those receptacles for the unhappy maniacs, as are mentioned in the second place, it cannot be supposed that any very great advantages in favour of the patient, can be hoped for, or obtained; when compassion, as well as integrity, in those houses, is oftentimes to be suspected: this truth is as notorious as it is lamentable. In *September, 1791*, in most
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or all of the public newspapers, appeared the following article :

“ *MAD-HOUSES.*

Notwithstanding the recent regulations, there are many private mad-houses in the neighbourhood of the metropolis, which demand a very serious enquiry. The masters of these receptacles of misery, on the days that they expect their visitors, get their sane patients out of the way; or, if that cannot be done, give them large doses of stupifying liquor, or narcotic draughts, that drown their faculties, and render them incapable of giving a coherent answer. A very strict eye should be kept on these *gaolers of the mind*; for if they do not find a patient mad, their oppressive tyranny soon makes him so.”——And in the papers of the following *December*, this made its appearance.

“ *I N S A N I T Y.*

Private mad-houses are become so general at present, and their prostitution of justice
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so openly carried on, that any man may have his wife, his father, or his brother confined for life, at a certain stipulated price ! The wretched victims are concealed from the inspecting doctors, unless it can be contrived, that they shall be stupified with certain drugs, or made mad with strong liquors, against the hour of visiting ! There should be no such receptacle as a private mad-house allowed ; and the relations and friends of the insane should be allowed to visit at all times.”——And last January the subject was again brought forward, in the following paragraph :—“ Much to the honor of the Surrey Magistrates, they have determined to make a very particular enquiry into the management of a number of private mad-houses. Some of these places, which were originally a refuge for the *insane* only, are now *pension-houses* for those whose relations wish to be the *guardians of their fortunes, overseers of their estates, and receivers of their rents.*”——These are sufficient and convincing proofs that such villainy exists : but it would have been of much more real service and benefit to the
commu-

community, if the authors of those assertions had publicly stepped forth, and dragged to justice those wretches, who *dare* thus trample on the laws of society and humanity : and it is sufficient to rouse the hearts of Britons, to excite and expedite an enquiry into these enormities, with a spirit proportioned to the atrocity of them. An act, passed in the fourteenth year of the present reign, entitled, An Act for Regulating Mad-houses. It sets out in the preamble, “ *Whereas many great and dangerous abuses frequently arise from the present state of houses kept for the reception of lunatics, for want of regulations with respect to the keeping such houses, the admission of patients into them, and the visitation by proper persons of the said houses and patients : And whereas the law, as it now stands, is insufficient for preventing or discovering such abuses :* may it therefore please your Majesty, that it may be enacted ; and be it, &c. The legislature had an eye to these abuses and improprieties, as appears upon the face of the statute ; and a redress of those grievances was, with a proper spirit of attention and humanity,

manity, the object of that law : but I am confident, from experience, that the strict letter of it is not adhered to, which undoubtedly implies an inadequacy in the statute, to the purposes for which it was enacted : and having said thus much ; my object at a future season will be, if I am not anticipated in my plan by talents better suited to such an important undertaking, an alteration and amendment of it. And I wish it may be understood, that I am not influenced on this occasion by invidious or malignant motives ; for I solemnly avow, that I entertain no personal pique against any description of men whatever : but my aim is, and always will be, to assert, to the utmost of my power, the cause of those poor dementated creatures ; and their cause, I shall ever consider, as the cause of humanity, and the cause of God.

I must add, that *beating* was a practice formerly much in use in treating the-insane ; and I am sorry, and surprized to note, that some authors, of very late date, have countenanced

such unnatural and brutish violence. But I will boldly and positively venture to declare, that such usage is on no occasion necessary, self-defence only excepted: for if maniacs are not to be subdued by *management*, or by the operation of fear, or both—*beating* will never effect it: but instead of that, by rendering them more irritable, the fury will be encreased, and consequently the disease less likely to be overcome: and therefore, I at once condemn this practice, as altogether erroneous, and not to be justified upon any principles or pretences whatsoever. *Morgagni* mentions the case of a patient, who, by order of the physicians, was bled in the temporal artery: some little time after the operation, he was found dead. The fact was, the patient having removed the bandages which had been applied to the wounded artery, they were immediately under the necessity of being replaced, after the loss of very little blood. However, the person to whose custody the maniac had been committed, was so enraged, that having miserably beaten him, (*infano ipso infaniori*)

niori) he threw a very tight bandage about his neck, and departed.—*Morgag. de sedibus et causis.*

Cases of maniacal refractoriness will sometimes occur, which require the strongest and closest coercion. On such occasions, *chains* and *cords* are frequently employed. A strait-waist-coat, which is the best expedient that ever was invented, will most generally be sufficient, where the arms and hands only need restraint. But in very bad cases, keepers have recourse to *chains* and *cords*. I once attended an insane patient, the violence of whose disease induced his attendants to tie his legs with cords. When I learnt that he had been for some days confined in this manner, with his legs across, I desired that his bonds might be loosed for my inspection. When, shocking to relate! the *cords*, by their tightness, and the patient's struggling, had so lacerated and corroded the teguments, extensor tendons and ligaments, that a gangrene had absolutely taken place; and I was not only obliged to have the assistance of a

surgeon of the first eminence, but also to put the patient on an antiseptic course of medicine, at a period of the disease, I judged extremely unfavourable to such a plan; and it was a long time before the sores put on a promising appearance. It may be proper to remark, that this case did not happen in a *mad-house*. However, I have it in contemplation, to construct an appendage to the strait-waistcoat, which, if it answers, will abolish at once the necessity of using *chains*, and other galling manacles. I mean, when it is compleated, to submit it to the private inspection of those, who have daily concern with maniacal patients: and if approved on, shall introduce it to the notice of the public. And I think some little improvement might be added to the waistcoat, which will also be hereafter taken into consideration.

Before I finally close these observations, I must offer a few remarks, which could not till now be very aptly introduced.——It is supposed

posed by many, that the *moon* has some influence in this disease: from whence the derivation of the word *lunacy*. But I never observed in any maniacal case, that the disorder assumed any particular appearances at any particular *phases* of the *moon*, so as to make it of consequence in the cure. Dr. *Tyson*, formerly physician to *Bethlehem* hospital, remarked, that the *raving fits* of mad people, which keep the *lunar* periods, are generally accompanied with *epileptic* symptoms; and he attested the same to Dr. *Mead*; as a *constant* observation; and he usually, on that account, called such patients *epileptic mad*. The learned Doctor must undoubtedly have been mistaken. That *epileptic* symptoms sometimes accompany madness, is very true: but that they *constantly* attend those periods, I never could discover, either by practical observation, or strict enquiry. Mr. *Wood*, who formerly kept the Assembly-House at *Kentish-Town*, was tried at the Old Bailey for an highway-robbery, and was acquitted. The circumstance, however, had such an effect upon him,

him, that he became *epileptic mad*, and died. I attended him in his indisposition, with the late famous and humane Dr. *Monro*. I saw him repeatedly, and at various times, in his fits; and I can with confidence aver, that the *lunar* periods had no influence whatever, either in inducing or controuling the *epileptic* symptoms.

It is impossible to ascertain the exact period when lunacy commences; and the disorder, from whatever cause it may originate, is always liable to return, and that in an instant, or by gradual steps, as it may happen. And it may be further observed, that a remarkable tendency to deceit and falsehood accompanies, for the most part, this unhappy malady; and this habit seldom forsakes those who have been afflicted with it, even on a restoration of reason, or what is usually denominated, a lucid interval. From these considerations, their testimony should not be admitted in a court of justice; nor should they be permitted to affix their signature to any legal instrument, unless the persons

sons to whose charge they have been consigned, can vouch for the competency of their intellects.

It is curious, but that very *pathos animi*, which may occasion the disease, is often to be discerned in the visage of the patient: and in cases of religious madness, it cannot easily be mistaken. I do not affect to be a *Lavater*, but I do not recollect ever to have been deceived in my *diagnostic*, in that species of the complaint.—Madness is likewise oftentimes to be read or *predicted* in the countenance. I have successfully practised it; and I am well convinced, if that branch of the science of *physiognomy* was seriously and sedulously studied, it might be brought to a greater degree of certainty, or even reduced to a system.

It is as worthy of remark as regret, that we can scarcely expect *enthusiastic* madness to be relieved, much less to be cured. And what is still more deplorable, the insane, in that case, are more liable to destroy themselves, than in any other. And not only so, but they never
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lose fight of a manner of committing it, when any particular mode has been determined upon.

“Come melancholy, for I court thee still !
 As erst come mutt’ring with a downcast eye,
 Regardless of yon splendid vernal sky !
 Come ! and of anguish let me take my fill,
 Seize my whole bosom, there in secret kill !
 Far from the haunts of men with thee I’d fly,
 Mature my grief, and when resolv’d to die,
 Fell Suicide, obsequious to thy will,
 Shall haste with flagg’ring step, and haggard look,
 Her bowl well drugg’d, her dagger drench’d in blood,
 She all impetuous no delay can brook,
 But hurries on the deed in desp’rate mood ;
 To horrid acts woe-haunted minds are driv’n,
 A wounded spirit needs the care of Heav’n.”

Yet, for our alleviation in some measure, under such distress, the all-kind and beneficent Providence has ordained, that the unhappy object should be subjected to little or no uneasiness. The observation of the *Poet*:-

“There is a pleasure sure in being mad,
 Which none but madmen know,”

I believe to be just. This is not only verified by modern and almost daily experience, but
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is likewise confirmed by writers of antient date. I shall first quote a celebrated passage in *Horace*.

————— Fuit haud ignobilis Argis;
 Qui se credebat miros audire tragædos,
 In vacuo lætus sessor, plausorque theatro :
 Cætera qui vitæ servaret munia recto
 More ; bonus sanè vicinus, amabilis hospes,
 Comis in uxorem, posset qui ignoscere servis,
 Et signo læso non insanire lagenæ :
 Posset qui rupem, et puteum vitare patentem.
 Hic ubi cognatorum opibus curisque resectus,
 Expulit elleboro morbum bilemque meraco,
 Et redit ad sese : Pol me occidistis, amici,
 Non servastis, ait ; cui sic extorta, voluptas,
 Et demptus per vim mentis gratissimus error.

HORAT. EP. lib. ii. ep. 2.

The case of *Thrasyllus*, as related by *Ælian* in his various *History*, is a further illustration of this doctrine.

Περὶ Θρασύλλου παραδόξου μανίας.

Θράσυλλος ὁ Αἰζωνεὺς παραδόξον καὶ καινὴν ἐνόσησε μανίαν. Αὐτολιπὼν γὰρ τὸ αἶσυ, καὶ κατελθὼν εἰς τὴν περαιᾶ, καὶ ἐνταῦθα οἰκῶν, τὰ

πλοῖα τὰ καταῖροντα ἐν αὐτῷ πάντα ἑαυτῷ ἐνόμιζεν εἶναι, καὶ ἀπεγράφετο αὐτὰ, καὶ αὖ πάλιν ἐξέπεμπε καὶ τοῖς περισωζομένοις καὶ εἰσιῶσιν εἰς τὴν λιμένα ὑπερέχαιρε. Χρόνος δὲ διετέλεσε πολλῶς συνοικων τῷ ἄρρωσθήματι τέτω. Εἰς Σικελίας δὲ ἀναχθεὶς ὁ ἀδελφός αὐτῷ, παρέδωκεν αὐτόν Ἰατρῷ ἰάσασθαι, καὶ ἐπαύσατο τῆς νόσου ἔτος. Ἐμέμνητο δὲ πολλάκις τῆς ἐν μανίᾳ διατριβῆς, καὶ ἔλεγε μηδέποτε ἠθῆναι τοσούτον, ὅσον τότε ἠδέτο ἐπὶ ταῖς μεδὲν αὐτῷ προσηκέσαις ναυσὶν ἀποσωζομέναις.

Upon very strict enquiry, I never could discover, that mad people experience any bodily pain ; but in general express themselves perfectly happy and contented. Yet, that they have some sensation in the head, I am well convinced : because I have frequently observed in very strong cases of *mania furibunda*, that while the head was shaving, or rubbing, they have been remarkably peaceable, and at the same time seemed delighted.

Every man should animate his endeavours with the view of being useful to the world, by advancing the science which it is his lot to profess

profess.—With such hopes the author undertook, and now dismisses this work.—And if a civic crown was formerly bestowed on the man who saved the life of a Roman citizen, surely that person may be entitled to equal commendation, who has *attempted* the rescue of a fellow creature from a state, which is even more deplorable than death itself. And tho' the phenomena which accompany a privation of reason, and the very slow progress that has been made in the discovery of remedies, may render opportunities for this exercise of philanthropy, more desirable than frequent; yet, let not the spirit of enquiry be checked, nor the ardour of humanity be depressed.—An insupportable bar may not yet be placed to further improvement, and very much may be still within the reach of diligent investigation. And as the cure for the greatest part of human miseries, is not radical, but palliative; we may, at least, endeavour to blunt those arrows of affliction which we cannot repel, and alleviate what we cannot remove—remembering always, that the severest dispensations which Providence

vidence vouchsafes to mankind, are for some wise and good intention; and therefore we should never murmur or repine, but wait with patience and resignation; till that period shall arrive, when the restitution of all things shall be completed—all creation regain its original harmony and splendor, and God shall be All in All.

F I N I S.